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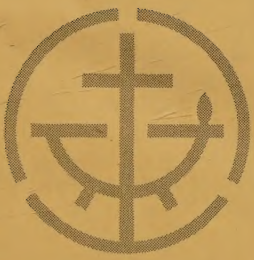

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# PALESTINE:

ITS

# GEOGRAPHY AND BIBLE HISTORY.

WITH TWENTY LITHOGRAPHIC MAPS.

BY F. G. HIBBARD,

OF THE EAST GENESEE CONFERENCE.

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# PREFACE.

The following work is in part the accomplishment of a plan and purpose formed, and upon which a year of preparatory labor was expended, sixteen years ago. I then felt the need of some elementary work that should cover the whole field of Biblical history and geography, by which the teacher of a Bible class might pursue a continuous series of connected lessons, till the framework of the above studies should be imparted to the pupil's mind. Such a course, too, should not be such as to lead the pupil in the study of the Bible history altogether independent of the Bible itself. It should, moreover, be practicable as to length. The present work I have supposed might be easily gone over with sufficient thoroughness within a single year, by taking one lesson each week.

I have long been impressed, thoroughly, and I might add, sadly, with the inaptitude of that method of teaching the Holy Scriptures, which makes but an indifferent reliance upon a knowledge of their history and geography. I hazard nothing in saying, that in the neglect of these studies, the Bible, as a whole, can never be understood. All doctrinal teaching must be necessarily imperfect without this knowledge. The soul needs to be imbued with the general spirit of Revelation—to take in the breadth, the connections, the mutual relations and dependencies of the several parts of the entire scheme of Providence. The principles of the Divine administration, the sum of human duty, the depths and labyrinths of the human heart, the glorious perfection, condescension, and compassion of our heavenly Father, are all exhibited in Holy Writ in familiar lessons of historic teaching. It is truer of Bible history than of any other that was ever written, that it is "philosophy teaching by example"—philosophy in its higher and sacred sense. The historic portions of the Bible may be regarded as practical illustrations of its doctrinal and ethical parts. So interwoven are moral and religious truths with the facts of Scripture history, that it is impossible to become accurately conversant with the latter without drinking in the former. A familiar knowledge of the general literature of the Bible is the only natural and easy introduction to an acquaintance with its doctrines. We learn the outer form and element, before we advance to the inner and higher developments of spiritual truth. Nature seems to have prescribed

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the order, that we first reach the senses, then the understanding. The whole system of Old Testament religion proceeds upon the plan of elemental instruction, by the use of example and sensible illustration; and is not only prior to the New Testament in point of time, but also in a natural order of instruction.

In a work like this, perspicuity and precision of style are of primary importance, beyond which it would be as futile to attempt, as it would be unjust to require, any special excellencies of language. I have had in view constantly the younger portion of those who may be supposed to read this book, and have, for their sakes, sometimes spoken in a familiar way, which would be quite unnecessary, if not unsuitable, were I addressing only mature minds. For the same cause, also, I have almost always omitted technical terms, and those quotations and references which, however familiar to the learned, do nevertheless lie beyond the practical uses and ready comprehensions of the juvenile and more inexperienced student. But though some effort has been made to bring the subject to the capacity of the less disciplined thinker, no one, it is presumed, will feel offended at this liberty, especially while he is assured that nothing has been omitted relating to the merits of the subject, which the limits of the work would allow to be inserted, and which was necessary to adapt it to the wants of the more advanced mind.

The general system of chronology adopted throughout this work is that of Archbishop Usher, which, as it is the system more commonly adopted in this country, and in Europe, and as it is founded on the text of the Hebrew Scriptures, is therefore more suitable to my plan.

The maps are constructed according to the best and latest authorities, and from their number, variety, and arrangement, I have been enabled to render them sufficiently full, distinct, and practical for the general historic study of the Bible. The maps on the Tribes will be found particularly advantageous.

With reference to the plan of the work, in some respects novel, I have only to say, that after mature reflection no other method seemed so eligible for bringing out that variety and amount of facts which it was desirable to lay before the student, and which appeared necessary to a general explanation of the history and geography of Palestine. The chapter of contents and the index will be a sufficient guide to the student to particular subjects. Such as it is, it is herewith submitted, with an earnest desire that it may promote, in some measure, the study, with a better understanding, of the Holy Scriptures.

F. G. HIBBARD

*Lima, Livingston County, New-York,*
*May 1st,* 1850.

## SUGGESTIONS TO TEACHERS OF BIBLE CLASSES.

The use of this book will be attended with no difficulty to the private student, if he consults the index, and chapter of contents: but a few suggestions to those who teach Bible classes, and who may use this work, may not be amiss; particularly as many who teach in our Sunday schools do not follow teaching as a profession, and to such the art of asking questions, so as to elicit the desired knowledge of the pupil, may not seem easy.

In your questions on the geography of Palestine, aim to elicit such answers and descriptions as will satisfy you that the map of the country is distinctly transferred to the mind of the pupil. Be exact here. If the arrangement or relative position of things is confused in his mind, he can never derive any important ultimate advantage from the study. It may seem dull and dry to enter upon such details of description, but in the end you will perceive the salutary effect. It is always dull work to study first principles, or the preliminaries of any science, till you come to their application and use. The ordinary questions that would arise upon a subject of simple geography are too obvious to need to be stated. Climate, soil, productions, all branches of natural history, so far as they belong to the subject, should be carefully noted.

But having accomplished this first step—having delineated the physical outline of the country or district, or the locality of the particular city, enter with much care upon the Scriptural and other historical associations of the place. The great and ultimate question arising from this study is, What connection has *place* with the *facts* of Bible history? What application is to be made of the study of *geography* to the illustration of the *sacred text?* This will call forth all your reading, criticism, observation, and ingenuity. Always have a plan of your questions prepared beforehand, by yourself, for your own use; and in doing this, be sure you consult the text of Scripture, on all points of any importance, whenever allusion is made to it. I have done what I could, within the limits of my work, to connect geography with the proper illustration of the text of Scripture. All references to places, made in the Holy Scriptures, where any important sense is involved, have been carefully noted and arranged in their proper connections, with the appropriate explanations; and it is generally the case that a complete concordance of geographical names is given.

Where any ruins of a city, or modern names, still remain to identify Scriptural localities, note such with care. These are

like ancient medals and monuments, which survive the wastes of time to attest the truth of Scripture history.

Be careful to note small circumstances. The sacred writers are peculiar for touching small incidents, apparently without design, which yet, when duly considered, furnish a key to a better understanding of the whole subject. Instance the battle of Barak with Sisera. The whole is passed over with a few historic sentences, and a few poetical allusions. But in these we find the carnage of that memorable day associated with Megiddo, Kishon, and Endor. (Comp. Judg. v, 19–21; Psa. lxxxiii, 9, 10.) Upon examination we find the distance described by these places to be about twelve miles. This suggests the vast numbers of the enemy, and the disorder and confusion that prevailed throughout the routed army, scattered over so vast a field. Let the pupil, then, get a just idea of the plain of Esdraelon—the extent of the battle-field, over which thundered Sisera's "nine hundred iron war-chariots"—the whole scene magnificently grand and awful—and he will enter with new zest into the spirit of the incomparable song of Deborah and Barak, and feel newly impressed with the religious and moral associations of the event. A hundred such instances might be named, where a little attention to geography would open up new views to the pupil. Note the "passage of Michmash," Isa. x, 28, 29; and the "fords of Arnon," Isa. xvi, 2. (See Lect. XVI, sec. 17, and Lec. VI, sec. 7.) The Bible allusions, so minutely exact, not only illustrate the subject which the sacred writer has on hand at the time, but furnish you with occasion to remark upon the simplicity and truthfulness of the sacred narrative. The Bible abounds in these.

Wherever distance, or relative situation is involved in a transaction, let the student be always required to state it, or trace it out on the map. Instance the battle of Gideon with the Midianites, and the retreat of the latter. The battle began in the valley of Jezreel, (Judg. vi, 33; vii, 1,) and Gideon pursued the Midianites across the Jordan to the borders of Hauran, east of Mount Gilead, "He went up by the way of them that dwelt in tents (the Arabian tribes) on the east of Nobah and Jogbehah." Judg. viii, 11, 12. We do not know the exact distance, but it could not be less than about forty miles. The battle began a little after midnight, (Judg. vii, 19,) and the close pursuit of the fugitive army was continued all the day following till some time in the second night. Before sunrise the second day Gideon, with his victorious army, had returned as far as Succoth in Mount Gilead, (Judg. viii, 13,) and was prepared to take vengeance on those cities who refused his men supplies the previous day. He had now been at least thirty-six hours in unintermitted exertion. Let the pupil take into account the peril and the terror of this occasion, the extreme want of Gideon's band, "faint, yet pursuing,"

(Judg. viii, 4,) when they were crossing Mount Gilead, with the view to surprise and cut off the remnant of the enemy's army —15,000 men—who had escaped to the borders of the Syrian desert, and were mustering to renew the attack; let him, I say, survey the whole scene, and he will entertain no mean view of the character of Gideon, nor of the justice wherewith he exterminated the treasonable cities of Penuel and Succoth. Study and preparation on your part, as teachers, will invest the subject of sacred geography with a practical and living importance. I have not brought out all the minute excellencies of the inspired narrative in the following pages. To have done this would have swelled the book beyond practicable dimensions for a Bible class. You are to supply this by your own industry, aided by the studious application of the class.

In the historical part of this work, consider, that as every *event* has a time *when*, and a place *where*, it transpires, so the three studies of *history*, *chronology*, and *geography* have a natural and indissoluble relation. These three studies constitute the great framework of historical literature. Be sure, therefore, that the student has this outline thoroughly mastered, before you advance to the higher department of the study, which relates to the *ends* and *uses* of history. It is of no importance to know that a Solomon or an Ahab lived at such particular times and places, unless their histories have some practical bearing, instructive or admonitory, on the interests of mankind. First, then, satisfy yourself that the pupil has a knowledge of the fact or event, the time and place of its occurrence, and whatever other accompanying circumstances there may be. All this is only the mere mechanical part of the study of history, yet all this must be familiarly known. Then advance to consider the influence which this event has upon the individual, or upon society, with reference to morals or religion, manners, government, social life, and happiness. Consider whether the event or fact is illustrative of any other fact of civil, sacred, or natural history, of prophecy, of ancient manners and customs, of human nature, of duty, of providence, or the laws by which God governs the human family, or of any other statement or doctrine of Revelation. It is not to be supposed that you will find occasion in every paragraph for all these suggestions, nor that you will always apply them in the same order, or always in the same degree. Your own good sense will guide you in this. But pass not carelessly over what I have just said.

Keep it always in mind that the Bible does not aim to give a consecutive history of mankind, nor even of the Jewish nation, but mainly to supply that information respecting the origin, growth, character, and vicissitudes of the church of God, as should be illustrative of the fact and character of a providential and moral government over men, and of the plans and purposes

of Heaven respecting the recovery of this revolted world. Hence, less regard is paid to the chronological *order* of events, than to their *moral import* and bearing; less care is taken to fill up all the chasms of the narrative so as to make an unbroken chain, than to present such facts as best suit the great moral ends of history. Civil history treats of human acts and events merely as facts which transpire, and as they affect human society; the Bible goes farther, it points out the connection that human acts bear to a divine government, and to the rewards and punishments of a divine law. Consider this point well. The Bible always makes its own comment on human affairs. As you have occasion, pause in the regular course of the lesson, to give these higher moral considerations their due weight.

I have not written all that might be said, nor all that you should know in order to be qualified to instruct your class. One thing I repeat; mistake it not:—*I have not superseded the need of a careful reading of the sacred text itself.* In connection with what I have written, carefully read and closely examine the text of Scripture. Require the same of the class, and let your questions to them be based upon the Scripture text, as occasion shall require, as well as upon what you find in the following pages. I have aimed mainly to give you that outline of facts, chronologically arranged, which makes the great chain of Scripture history. In addition to this, also, a kind of running comment on the Bible history has been intended. One great object in writing the following pages will be lost if this book is studied to the neglect of the text of Scripture. It is the Bible you have need to study and to understand. We want no books on the Bible which supersede the use of the Bible.

One thought more. You will not find all the lessons equally rich in variety of interesting matter. Nor will you find all parts of the same lesson equally interesting. Consider, therefore, beforehand, what points in each lesson you will dilate and dwell upon with most care, and which you will make the chief objects of instruction for the time. You will always find enough in each lecture for an hour's profitable exercise, if you are diligent in your preparatory investigations.

In preparing for your weekly recitations deem not your time lost. No study will so richly reward your toil. And if by your diligence you may encourage others, by imparting a new interest to Biblical studies, a great good will be conferred—perhaps in the sequel, through the mercy of God, souls will be saved from death, and a multitude of sins covered. I repeat it, then, be diligent: "Whatsoever ye do, do it heartily as to the Lord."

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## EXPLANATION OF SOME ARABIC WORDS OCCURRING IN THIS WORK.

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El-Arabah—*rapid river.* But as it occurs in this work it is derived from the Hebrew, Arabah, *a plain, a desert,* and is the name of the great valley intervening between the Dead Sea and the Red Sea, commencing eight or nine miles south of the former.
Ain—*fountain,* same as en, in Hebrew. Thus, En-gedi, in Hebrew, is Ain-Jiddy in Arabic, and means "*fountain of the kid.*"
Bedawin—(plural of Bedawy,) often written Bedouin,—*desert men,* i. e. *Arabs.*
El-Bhar—*the sea.*
Deir—*convent.*
El-Ghor—*a long valley between two mountains.* The name is applied to the northern part of the great Jordan valley. El-Arabah is the southern continuation of the same valley.
El-Haj—*pilgrim caravan.*
Jebal—*mountains.*
Jebel—*mountain.*
Khan—*lodging-place, inn.*
Merj—*meadow.*
Neby—*prophet.* Neby Samwil—*prophet Samuel.*
Nukb—*pass, defile.*
Nahr—*river.*
Tell—*hill, hillock.*
Wady—*watercourse, valley.*
Wely—*one beloved of God;* also, *a saint's tomb.*

N. B.—Other Arabic words occur in this work, but they are explained sufficiently as they are used.

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## EXPLANATORY NOTE FOR THE MAPS.

Words underscored on a map, thus (——), are such as belong to a different period of Sacred Geography than the one represented by that map. The same token also is given of such names as do not occur in Scripture, whether of Greek, Latin, or Arabic extraction.

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## EXPLANATORY NOTE FOR THE MAPS.

Words underscored on a map, e. g., Map No. 6, Gerasa, are such as belong to a different period of Sacred Geography from the one represented by that map. The same token also is given of such names as do not occur in Scripture, whether of Greek, Latin, or Arabic extraction.

# Part First.

# GEOGRAPHY OF PALESTINE.

# PALESTINE.

## PART I.

## GEOGRAPHY OF PALESTINE.

### LECTURE I.

#### GENERAL GEOGRAPHY OF PALESTINE.

In the present lecture I wish to present you with a general outline view of Palestine, respecting its geography, preparatory to the more detailed and particular description of the country which will be contained in the lectures on the several tribes

2. The land of which I speak is called by different names.

(1.) *Canaan*, which is the oldest name given it, is derived from Canaan, the youngest son of Ham, and father of the tribes who first settled the country. Gen. x, 6, 15–19.

(2.) *Palestine* is a name derived from *Philistia*, a strip of country on the south-west border of the Hebrew territory, inhabited by a people called *Philistines*. Exod. xv, 14. The name *Palestina*, in Isa. xiv, 29, 31, applies strictly to the country of the Philistines, not to the whole territory possessed by the Hebrews.

(3.) *Land of Israel* sometimes designates what is elsewhere called *kingdom of Israel*, as distinct from that of *Judah*, (Ezek. xxvii, 17;) and at others, especially in the earlier history of Palestine, it denotes the whole land inhabited by the descendants of *Israel*, or *Jacob*. Judges xix, 29; 1 Sam. xiii, 19.

(4.) *Land of Promise* is a name derived from the fact, that God gave the country to Abraham by "promise." This name was applied to it chiefly before the Israelites actually possessed it. Gen. xiii, 15; xv, 18; xxiv, 7; Heb. xi, 9.

(5.) *Holy Land* was a name applied to it because, being purged from idolaters who defiled it, (Lev. xviii, 24, 25,) it was given to a people who were by profession holy, that is, worshipers of the true God. Zech. ii, 12.

(6.) *Judea* was derived from *Judah*, the name of the principal tribe, and applied to the whole land of Palestine after the Babylonian captivity. After that date, also, the Hebrews were

called *Jews*. In the time of Christ Judea was the name of a province embracing the south part of the land. It is not necessary to notice other titles.

3. The political geography of Palestine naturally divides itself into four historic periods. The first embraces the time from its first settlement to the conquests of Moses and Joshua, during which it was possessed by the aboriginal nations,—a period of about 470 years. The second reaches from the division of the land among the tribes of Israel by Joshua, to the revolt of the "ten tribes," and the establishment of the two independent kingdoms of Israel and Judah, A. M. 3029,—a period of 476 years. The third period reaches from the latter date to the restoration of the kingdom of Judah from captivity in Babylon, A. M. 3584—a period of 566 years. The fourth period of the historical geography of Palestine reaches from the last date to the destruction of the Jewish nation and polity by the Romans, A. D. 70—a period of 490 years. These are all the general divisions of the subject which are required for the illustration of Scripture. Others there were, but they were temporary and unimportant to notice.

I have preferred to conform the divisions of time to the leading geographical epochs, because I intend to make geography the basis of the present lectures.

4. The peculiar location of Palestine is worthy of note in two respects. First, the *climate* is one of the most delightful and congenial to fertility, owing to its being situated about midway between the equator and the polar circle, between latitudes 30° 40′ and 33° 45′ north. Its vicinity to the Mediterranean was favorable to rain, (1 Kings xviii, 41–45; Luke xii, 54;) while the neighborhood of the Arabian Desert on the east exposed it to hot east winds, often injurious to vegetable life, (Hos. xiii, 15,) and proverbially rough and vehement. Psalm xlviii, 7; Isa. xxvii, 8; Jer. xviii, 17. The south wind was particularly characterized by heat, coming from the burning regions of Arabia, (Job xxxvii, 17; Luke xiii, 55,) which sometimes grew into the violent sirocco, (Acts xxvii, 13, 14,) or the tempestuous whirlwind. Job xxxvii, 9. The mountains of Lebanon and Hermon on the north, most of the year retaining snow and ice upon their summits, gave a chilliness to the north wind, (Job xxxvii, 9,) favorable to fair weather, (Job xxxvii, 22,) and unfavorable to rain. Prov. xxv, 23. Thus situated, Palestine was enriched with all the fruits of the temperate, and many of the tropical climate.

The second consideration worthy of note respecting the location of Palestine is, that it placed the Hebrews in the midst of the great nations of antiquity, so that, by their mutual wars, commerce, travels, and political intercourse, their armies, merchants, philosophers, and envoys were made repeatedly to pass

through the country of the "chosen people." In calling the descendants of Abraham to be a "holy people," or church, and to become thus the repository of sacred truth for the world, it was the Divine intention to make them as "a city set on a hill," public to the eye of the nations. But had Abraham journeyed east or north, instead of south-west from Mesopotamia, he would scarcely have been known in history. As it was, on the contrary, the Jews became the most conspicuous nation in the world. Assyria, Babylonia, and Persia were on the north-east; Syria on the north; the nations of Asia Minor, Greece, and Italy on the north-west; Egypt and Ethiopia, south-west; and the powerful Cushite (Arabian) nations on the south. After the coming of Christ, when God, by the institution of a new Church economy, superseded the Jewish ecclesiastical polity, the "star of empire" began more rapidly to move westward. Europe soon became the theatre of great events, and its empire the prize of contending nations, and Palestine was left a remote and neglected province, "as a cottage in a vineyard, a lodge in a garden of cucumbers, as a besieged city."

5. The boundaries and extent of Palestine next claim our attention. On the north it is bounded by Syria, on the east and south by Arabia, and on the west by the Mediterranean. It is usually reckoned as the southern portion of the province of Syria, extending from the mountains of Lebanon on the north, to Arabia Petræa on the south, and from the Mediterranean on the west, to the district of Haouran on the east.

The exact extent of the land, as given to Abraham in the original promise, and as more minutely defined in a subsequent renewal of the original charter, (Num. xxxiv, 1–12,) is not easily determined at this distance of time, when the localities of many places are lost. It is evident the Israelites did not actually possess the full extent of territory embraced in the original grant; and it is further evident that two different boundaries of the land are given in two different places. According to the above passage from Numbers, the length of the Promised Land, north and south, may be reckoned at about 180 geographical miles, and its breadth, east and west, at about 90 geographical miles at the south end, and about 43 miles at the northern limit. This variation is occasioned by the slope of the Mediterranean coast in a south-westerly direction. This is to be regarded as the true extent of Palestine. In Genesis xv, 18, however, God says to Abraham, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The learned Dr. Wells reconciles these several descriptions by supposing that the former defined the territory given to the Hebrews for *possession*, and the latter for *dominion*. This is probably the true explanation, and accords exactly with the facts of history, for David and Solomon actually

held dominion from Egypt to Euphrates. 2 Sam. viii, 1–14; 1 Kings iv, 21–25.

The smallness of the Hebrew country always surprises and disappoints the young pupil in sacred literature, and sometimes excites the affected contempt of unbelievers. "Cicero could infer the littleness of the Hebrew God from the smallness of the territory he had given to his people; and the poor blasphemies of such men as Voltaire and Rhegillini are more lamentable, as uttered against the light of history, which shows that the interest and importance of a country arise, not from its territorial extent, but from the men who form its living soul; from its institutions bearing the impress of mind and spirit, and from the events which grow out of the character and condition of its inhabitants. It is thus that the histories of such small countries as Phœnicia, Greece, early Rome, Venice, Holland, and England, possess an interest and importance to which those of countries of ten times their extent cannot present the slightest claim."—*Kitto.* My young readers should weigh well these important suggestions.

6. The general surface of the country of Palestine is mountainous; but these mountains often stand in majestic contrast with broad, flowing, fertile valleys, beautiful plains, verdant hills, or, perhaps, are spread out upon their sides and summits into rich table-lands. It contains also barren mountains and plains, and frightful deserts. Moses, addressing the Israelites, said, "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for." Deut. xi, 10–12. Of the fruitfulness of the land, he elsewhere says,—It is a "good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." Deut. viii, 7–9. The custom alluded to in Deut. xi, 10, of watering the land "with the foot," will appear obscure to you; but in Lower Egypt, you will remember, rain is a very rare occurrence, and the whole dependence for watering the soil is on the inundations of the Nile, and the artificial lakes and reservoirs from which water is conveyed by canals and other conductors to various parts. But particularly Niebuhr and Dr. Robinson describe a mode of watering land from wells in Egypt, and in the low lands of Palestine. The water is drawn by means of a wheel. The person sits on a level with the axis of the wheel, and pulls the upper part with his hands, and pushes the under part *with his feet*, while the

rope winds around the axis. This is probably what is meant by "watering land with the foot," which, in a mountainous country like Palestine, would not be generally necessary as in a low country like Egypt, where rain is almost a wonder to the inhabitants.

7. *Lebanon* is the name given in Scripture to an extensive region of mountains, whose southern termination bounds Palestine on the north, and which run in the direction of north-east and south-west, from about the latitude of Sidon to that of Tripoli, in Syria. The Mountains of Lebanon divide into two parallel ridges. The western one was called by the Greeks and Romans, *Libanus*, and is still called by the Arabs, *Jebel Libnan*, or *Mount Lebanon*, and also *Jebel el-Gharbi*, or *western mountain*. The eastern ridge was called by the Greeks *Anti-Libanus*, and is now called *Jebel esh-Shurky*, or *eastern mountain*. The Scriptures, however, recognize no such distinction, but apply the name Lebanon to the whole mountainous region. Between these majestic parallel ranges is inclosed the noble valley of Lebanon, called by the Greeks, *Cœle-Syria*, or *Hollow Syria*, and now called by the Arabs, *el-Bukaa*. The highest parts of Lebanon are estimated at 8,000 or 9,000 feet above the sea; no exact measurement has yet been taken. The name *Lebanon* signifies, in Hebrew, the "*white mountain*;" and the whole mass of the mountain, says Dr. Robinson, "consists of whitish limestone, or, at least, the rocky surface, as it reflects the light, exhibits everywhere a whitish aspect." Volney says, "The mountains consist of a hard calcareous stone, of a whitish color."

Of the two ridges, that of Libanus is by far the highest, and best populated. As you stand at the foot of Lebanon and look upwards, the mountain appears barren; but if you ascend and look downward, you are surprised and delighted to behold the sides clothed with vegetation, decked with a vast multitude of thrifty villages, and swarming with a population of hardy, industrious, and brave mountaineers. This difference of appearance is owing to the fact that, though nature here seems to afford nothing for the sustenance of man, "the inhabitants, with great industry, build terraces to level the ground, and prevent the earth from being swept down by the winter rains, and at the same time to retain the water necessary for the irrigation of their crops." In looking up, therefore, the eye comes in contact with the rocky sides of the mountain; in looking down from above, all this artificial vegetation bursts upon the view. This particularly applies to the western slope of Libanus, or the western range. From about four miles below the summit, the mountain appears barren; but below this point the slopes and valleys afford pasturage, and are susceptible of cultivation. In places, however, cultivation by terraces is carried on nearly to the top.

The Mountains of Lebanon have not been well explored, either in reference to natural science or their historical antiquities. In various places are found ruins of ancient towns, temples, and other structures, evincing that of old, as now, this region was the theatre of active life and of a depraved superstition. The present inhabitants are the remnants of those old sects which, in the earlier ages of Christianity, distracted the Church and agitated the State,—Greeks, Greek Catholics, Maronites, Syriacs, and others; also several sects of Mohammedans, the present lords of the country, particularly the Druzes. The Christian sects, says Burckhardt, "unable to effect anything against the religion of their haughty rulers, the Turks, turn the only weapons they possess—scandal and intrigue—with fury against each other." Of late years the Maronites and Druzes have filled the region with the terror of their bloody strife. The Maronites are now by far the ascendants in strength and numbers.

The Mountains of Lebanon are celebrated in Scripture for their lofty cedars, pines, and other evergreens, Isaiah lx, 13; 1 Kings iv, 33; for their luxuriant vineyards and delicious wines, Hosea xiv, 7; for their fragrant plants, Canticles iv, 11; Hosea xiv, 6; for their cool fountains and streams of water, Cant. iv, 15; Jer. xviii, 14; and for their "great eagles" and ferocious wild beasts that inhabit there, Canticles iv, 8; Ezekiel xvii, 3; Hab. ii, 17. Burckhardt, speaking of the southern district of Lebanon, says, "The mountains abound in tigers, whose skins are much esteemed by the Arab sheikhs as saddle-cloths. There are also bears, wolves, wild boars, and stags," &c. When the ten tribes of Israel had been carried away captive by the Assyrians, the desolate condition of the country lured the lions of Lebanon from their retreats, and they committed fearful havoc among the new barbarian colonists. 2 Kings xvii, 25, 26.

On these mountains are still cultivated various fruit-trees, mulberry plantations, various kinds of corn, vineyards, excellent plantations of tobacco, and cotton; also the silk-worm is reared, and various cotton manufactures produced.

8. *Mount Hermon.* The Hermon of Scripture is the mountain now called by the Arabs, *Jebel es-Sheikh;* that is, *the elder mountain*, or the *old man's mountain*, from a fancied resemblance between its snow-capped summit and the hoary head and beard of a venerable *sheikh*, or *aged man*. Hermon, supposing it to be identical with Jebel es-Sheikh, is a southern spur or branch of Anti-Libanus, running parallel to it; that is, in the direction of north-east and south-west, the two ridges inclosing the fertile valley called *Wady el-Teim*. "The summit of the Jebel Sheikh," says Burckhardt, "which bears west from Damascus, is probably the highest point in Syria, for snow was still lying on it." This was Oct. 10, 1810. The fact that it is

capped with snow during the whole year, proves it to be above the point of perpetual congelation, which, in this latitude, is about 11,000 feet above the sea. Kitto inclines to assume 12,000 feet as the probable true elevation of Hermon. But the usual estimate is 10,000 feet; and Dr. Robinson says the snow on its summit in the summer lies only in ravines, which argues that it is somewhat below the point of perpetual frost, though Dr. Clarke saw this mountain in July, when "the snow entirely covered the upper part of it." No exact measurement of its height has yet been made, and hence no ultimate certainty can be attained. We shall assume 10,000 feet, as on Map No. 7.

Hermon and Lebanon bounded Palestine on the north,—the former on the east, and the latter on the west, of the sources of Jordan. Deut. iii, 8. The southern section of these mountains was included in the Promised Land, but was not conquered in Joshua's time, (Joshua xiii, 2, 5, 6,) nor subsequently, (Judges iii, 1, 3,) probably owing to the numerous and brave tribes that held dominion over this wild country. Hermon was called by the Sidonians, *Sirion*, and by the Amorites, *Shenir*, Deut. iii, 9; and these names were sometimes applied by the Hebrews. Psa. xxix, 6; Cant. iv, 8. In Deut. iv, 48, Hermon is called Mount *Zion*, though in the Hebrew the word is here written differently from the Mt. Zion of Jerusalem. David, in flying from Absalom, on his way to Mahanaim, thought he might possibly be obliged to pass Mt. Hermon into Syria, with a view perhaps to engage some of his Syrian allies in his defense. In this moment of distress, he still vows to "remember God from the land of the Hermonites,"—a beautiful comment on his faith and piety. Psa. xlii, 6: compare 2 Sam. xvii, 22, 27.

9. *Mountain range east of Jordan.* There are two principal mountain ranges in Palestine,—one on the east, and the other on the west of Jordan. On the east, Hermon sends off a low, broad, arable mountain ridge, called by the Arabs, *Jebel Heish*, which runs south to about the latitude of the northern shore of Lake Cinneroth, where it is interrupted by the broad table-lands of *Jaulan* or *Gaulanitis*. South of these table-lands the mountain resumes its course, first in broken hills, then in lofty eminences, passing through the ancient districts of Bashan, Gilead, and Abarim, and continues on through the land of Moab into Arabia, through the country of Edom to the Gulf of Akabah, or the eastern arm of the Red Sea. Beyond this we will not follow it. This eastern mountain range, so far as embraced in Palestine, you will find more minutely described in the lectures on the tribes of Reuben, Gad, and Half Manasseh east.

10. *Mountains west of Jordan.* On the west, Lebanon, or, more strictly, Anti-Lebanon, sends off another chain of hills, somewhat corresponding to Jebel Heish on the east. This

western chain of mountains runs south to the neighborhood of Nazareth, where it is interrupted by the great plain of Esdraelon, with its broad branching and connecting valleys. It is called in Scripture, Mount Naphtali; but the Arabs call it *Jebel Safed*, from *Safed*, a principal town situated in the neighborhood of its highest elevation.

The lofty heights of Carmel skirt Esdraelon on the west, and the low hills near Jordan on the east. The range south of Esdraelon now continues through Palestine, rising into loftier eminences as you advance near Jerusalem, and again resuming its most rugged features in the neighborhood of Hebron. Along the coast of the Dead Sea the chain continues unbroken, but in the latitude of Beersheba, farther west, the central mountains are again interrupted by a broad valley or basin, which sweeps around their base in a south-westerly direction; after which they resume a course parallel to the eastern range till you arrive at the Red Sea, where we shall terminate our description of them. A more particular account of the different sections of this western range will be given in the several lectures on the tribes west of Jordan.

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## LECTURE II.

### GENERAL GEOGRAPHY OF PALESTINE—CONTINUED.

11. THERE are three principal valleys, or plains, in Palestine. The first is the valley of Jordan, which lies between the two parallel ranges of mountains just described; the second is the great plain along the Mediterranean coast, which, with a few interruptions, extends from a few miles north of Sidon, to the Desert of Arabia; and the third is the great interior valley, or plain, of Esdraelon,—by far the largest central plain of Palestine. Smaller sections of country will be noticed in their appropriate places. I now aim only to give you a general idea of the great physical contour of the country.

12. *Valley of Jordan.* In speaking of this valley, it will be convenient to divide it into sections. Commencing at the north, we notice,

(1.) *The basin el-Huleh*, as it is called by the Arabs, which embraces all the valley north of the southern shore of Lake Merom. About fifteen miles north of this lake, the Mountains of Lebanon divide into two branches, which, running southward, inclose a fertile basin. The eastern branch is Jebel Heish, and the western, Jebel Safed,—both noticed in sections 9 and 10 of the preceding lecture. By comparing what is there said with the Maps 1, 7, and 8, you will obtain an idea of the basin of

which I am now speaking. West of Lake Merom is a narrow strip of fertile low land; but, particularly, north of that lake is a fine, open champaign country, now inhabited by Arabs. On the east the lake runs up quite to the foot of the hills on that side, though beyond this chain of hills lies a sloping plain to Jebel Heish. The largest extent of the basin el-Huleh is estimated at about twenty miles in length, and from eight to ten miles in width. The southern portion of this basin is occupied by an extensive marsh and by the waters of the lake. This lake is called in Scripture the "waters of Merom." North of the lake, "this beautiful plain, inclosed by high mountains, and backed, in one direction, by the snowy heights of Hermon, is watered by the river Hashbeiyah and the Jordan, as also by several rivulets which descend from the mountains. The soil is most fertile. It is covered everywhere with the richest pastures, to which some Arab tribes and Toorkmans bring their cattle. Only a very small part is under cultivation, and the crops of wheat and barley here, as in other parts of the Jordan valley, are the finest that can anywhere be seen."—*Kitto.* My young readers will remember that this rich district was the seat of power among the northern Canaanites in Joshua's time, and here, probably upon this very plain, Joshua broke the northern league in a successful battle, and totally defeated the allies of the king of Hazor. Joshua xi, 7, 8. Here were the powerful cities of Hazor, Harosheth, Dan, and others: and from this centre originated, after Joshua's day, a second Canaanitish power, that held the northern tribes under its oppressive tyranny for twenty years. Judg. iv, 1–3.

The Jordan valley south of the Huleh, till you reach the southern shore of Lake Cinneroth, is so nearly occupied by the waters of the Jordan and the lake, that I need not here speak of it.

(2.) *El-Ghor*, or valley of Jordan south of Lake Cinneroth. The valley of Jordan south of Lake Cinneroth, to the rocky ridge which crosses the valley about ten miles south of the Dead Sea, is called by the Arabs *el-Ghor*, which denotes "*a long valley between two mountains.*" The length of the Ghor is about one hundred and five geographical miles; but we will first notice only that part of it which lies between the Sea of Cinneroth and the Dead Sea, a distance of about sixty geographical miles. The valley of Jordan, between these two lakes, is two-fold; the first, or lower one, is that through which the Jordan flows, being nearly upon a level with its bed, and is from a furlong to a mile in width, covered in most places on either margin with a rich verdure, a thick growth of trees, cane-brake, tamarisk, willow, and various bushes. From the outer edges of this lower valley rise banks of variable height,—in the north part to about forty feet, and in some places sixty feet,—from which broad, barren,

sandy slopes stretch away to the mountains east and west. This second, or upper valley, is about six miles wide at the north, and about eleven miles wide at Jericho. It is generally desert, for want of moisture; but in a few spots, where sufficiently watered by the brooks from the mountains, it is verdant. "The great number of rivulets which descend from the mountains on both sides," says Burckhardt, "and form numerous pools of stagnant water, produce, in many places, a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedouins." The mountains on either side present a rugged and desolate appearance. "The western cliffs," says Dr. Robinson, "overhang the valley at an elevation of 1,000 or 1,200 feet; while the eastern mountains are, indeed, [at first,] less lofty and precipitous, but rise, farther back, into ranges from 2,000 to 2,500 feet in height."

In Scripture this valley is called "the plain south of Cinneroth," or simply "the plain," Deut. iii, 17; Josh. xi, 2; xii, 3; 2 Kings xxv, 4; the "plain of Jordan," 2 Chron. iv, 17; and is embraced in the "region round about Jordan." Matt. iii. 5; Luke iii, 3. Different sections of this valley bear local names, which will be noticed in connection with the tribes to which they severally belong.

For a notice of that part of the Jordan valley anciently called the "Vale of Siddim," and "Plain of Jordan," (Gen. xiii, 10, 11; xiv, 3,) but which is now the bed of the Dead Sea, see Lecture XXVI, section 9. South of the Dead Sea the valley is barren, and is probably the same as was called the "Valley of Salt." In Map No. 16 you will find a distinct representation of this section of the Ghor.

(3.) The valley south of the Ghor is a natural continuation of the Jordan valley, and is called by the Arabs *Wady el-Arabah*. It reaches to the Gulf of Akkabah, or the eastern gulf of the Red Sea. The name *el-Arabah* means, in the Arabic language, *rapid river;* so that *Wady el-Arabah* would seem to be equal in signification to the *valley of the rapid river*. But the word here evidently comes from the Hebrew word *arabah*, which means *plain, desert;* or *a desert plain, steppe*, &c., as in Isa. xxxiii, 9; Jer. l, 12; li, 43. Now, it is remarkable, that, in the Hebrew, this very plain of Jordan was anciently called "*the Arabah*." Thus, in Deut. ii, 8, "the way of *the plain* from Elath and Eziongeber," is, in the Hebrew, "the way of *the Arabah* from Elath," &c. It is evident, also, that the Hebrews called the whole valley by this name, from Mount Hermon to the Red Sea. Thus, where Joshua describes the country conquered by Moses east of Jordan, he says, "From the river Arnon to Mount Hermon, even all *the plain* on the east;" but the Hebrew reads, "all *the Arabah* on the east." Josh. xii, 1. So also in verse 3,

where it reads, "And from *the plain* to the Sea of Cinneroth on the east, and unto the sea of *the plain*, even the Salt Sea," &c.; it reads in the Hebrew, "And *the Arabah* to the Sea of Cinneroth on the east, [of the Jordan,] and unto the sea of *the Arabah*, even the Salt Sea," &c.: see also Deut. iv, 49; Josh. iii, 16; 2 Sam. iv, 7; 2 Kings xxv, 4,—where the word "*plain*" in our English, is *Arabah* in the Hebrew. So also in the plural form, "*plains* of Moab," and "*plains* of Jericho." Deut. xxxiv, 1; 2 Kings xxv, 5. It is evident, therefore, that the name Arabah anciently applied to the whole valley of Jordan, reckoning from "Mount Hermon" on the north, to "Elath and Eziongeber" on the south, although now it applies only to that part of this valley which lies south of the Ghor. (*Gesenius* and *Robinson.*) This explanation will serve to illustrate that hitherto obscure passage of Moses in Deut. i, 1. The passage reads: "These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab." The difficulty lies in applying this description of place or locality to the "plains of Moab" east of Jericho, where Moses was when he delivered the book of the Deuteronomy to Israel: see verses 3–5; Num. xxii, 1. But the difficulty vanishes if you read the passage thus: "These be the words which Moses spake unto all Israel on this side [east of] Jordan in the wilderness, [or plains of Moab,] in *the Arabah* over against [at the opposite part from] the Red Sea, between Paran, [on the west,] and Tophel, and Laban, and Hazeroth, and Dizahab, [on the east.]" The description, then, simply goes to show that "the Arabah" lies between the Desert of Paran on the one side, and Tophel and the other places on the other, and that Moses was in the northern section of "the Arabah," or "plain," at the opposite end from the Red Sea, when he delivered the words of the Book of Deuteronomy. This sense Dr. Robinson adopts, at the suggestion of Professor Hengstenberg.

13. *Plain of the Mediterranean coast.* From a few miles north of Sidon, to the Desert of Arabia, is a plain of variable width, stretching along the coast, and occupying the distance between the sea and the western chain of mountains. This plain is interrupted by the White Promontory, Mount Carmel, and, in a few other places, by lower hills. It embraces the largest area of productive champaign country in Palestine, and anciently sustained a line of cities the strongest and wealthiest in the land, which the Israelites were unable wholly to subdue. On the south section of this plain dwelt the Philistines; on the north, the Phœnicians; and in the central portions, the Canaanites. In the palmy days of the Hebrew nation, the central district was possessed, and Philistia was also subjugated; but, though the Phœnicians were in friendly alliance with David and

Solomon, they were never subdued by them. You will find the different sections of this plain described in the lectures on those tribes who possessed this western border.

14. *Hauran* and the eastern district. It is important for you to understand the character of the country bordering Palestine on the east, in order to form just views of the physical geography of the Promised Land, and also to appreciate numerous allusions and notices which occur in the history and prophecy of the Scriptures. I will, therefore, here speak of this border territory.

As nearly as we can judge, the Hebrews occupied a territory east of Jordan from twenty-five to thirty-five miles wide, east and west, and from the river Arnon on the south to Mount Hermon on the north. Their eastern border, however, and particularly their north-eastern border, was not well defined; or, rather, the cities and monuments which once defined it cannot now, in all cases, be identified, and perhaps, in most cases, have utterly perished. The district lying directly east of Jebel Heish, (see Map No. 7,) is generally an open plain country, interspersed with hills. It is called by the Arabs *Jedur;* by the ancient Greeks and Romans, *Iturea.* Luke iii, 1. This province is quite on the north-east border of Palestine.

Hauran is the district that lies east and south-east of Jedur. It is separated from the province of Damascus on the north, only by a narrow district, and terminates southward about twenty miles north of Rabbath-ammon,—thus extending a distance of about fifty-five geographical miles. East and west its boundaries are not well defined, but are not far from the same extent. Hauran is now divided into three parts, called by the Arabs, *en-Nukrah*, *el-Lejah*, and *el-Jebel*. *El-Jebel* is a mountainous district, sixty geographical miles east of the Sea of Cineroth. *El-Lejah* is a volcanic district, covered with rocks, through which the traveler with difficulty threads his way, yet interspersed with patches of rich pasturage. It lies north of Jebel Hauran, between it and Damascus. *En-Nukrah* is a beautiful plain, stretching from Jedur on the north, through the entire length of Hauran, and reaching from the mountains of Bashan and Gilead, on the west, to el-Lejah and Jebel Hauran, on the east. Mr. Smith, who traveled through this district in the spring of 1834, says the plain of Hauran, en-Nukrah, "has a gentle undulating surface, is arable throughout, and in general very fertile. With the rest of Hauran, it is the granary of Damascus. The soil belongs to government, and nothing but grain is cultivated. Hardly a tree appears anywhere." This plain is described by Burckhardt as even and monotonous, watered by numerous winter torrents from the mountains, from which, together with the rains, the inhabitants fill their cisterns and reservoirs, to irrigate the soil in summer. "Here," says he,

"as in so many other parts of the Hauran, I saw the most luxuriant wild herbage, through which my horse with difficulty made his way. Artificial meadows can hardly be finer than these desert fields; and it is this which renders the Hauran so favorite an abode of the Bedouins."

This great plain of Hauran was called by the Greeks and Romans, *Auranitis;* that part of Hauran now called el-Lejah and el-Jebel, was anciently embraced in the province of *Trachonitis.* Luke iii, 1. Ezekiel twice mentions Hauran as the eastern boundary of Palestine. Ezek. xlvii, 16, 18. Besides these places, it is not mentioned in Scripture.

The whole region of Hauran is covered over, at brief intervals, with the ruins of cities and other ancient works of art. Here was the famous city of Bozra, still called *Busrah*, anciently, as now, the capital of the country, and once celebrated for its vineyards. Isa. lxiii, 1–3.

South of Hauran, through the country of the Ammonites, the soil is fertile, and the surface varied by low hills and beautiful valleys. The hills rise higher south of Rabbath-ammon.

Still farther east, the country is arable. Burckhardt, as he stood at the village of *Zaele*, on the eastern declivity of the Mountains of Hauran, above sixty geographical miles east of the Sea of Cinneroth, said, "To the distance of three days' journey eastward, [that is, about sixty miles,] there is still a good arable soil, intersected by numerous tells, [hills,] and covered with the ruins of so many cities and villages, that, as I was informed, in whatever direction it is crossed, the traveler is sure to pass, in every day, five or six of these ruined places. They are all built of the same black rock of which the Jebel [mountain] consists. The name of the desert changes in every district, and the whole is sometimes called *Telloul*, from its numerous tells, or hillocks. Springs are nowhere met with in it, but water is easily found by digging to the depth of three or four feet. At the point where this (arable) desert terminates, begins the sandy desert called *el-Hammad*, which extends on one side to the banks of the Euphrates, and on the other to the north of Wady Serethan, as far as the Djof."

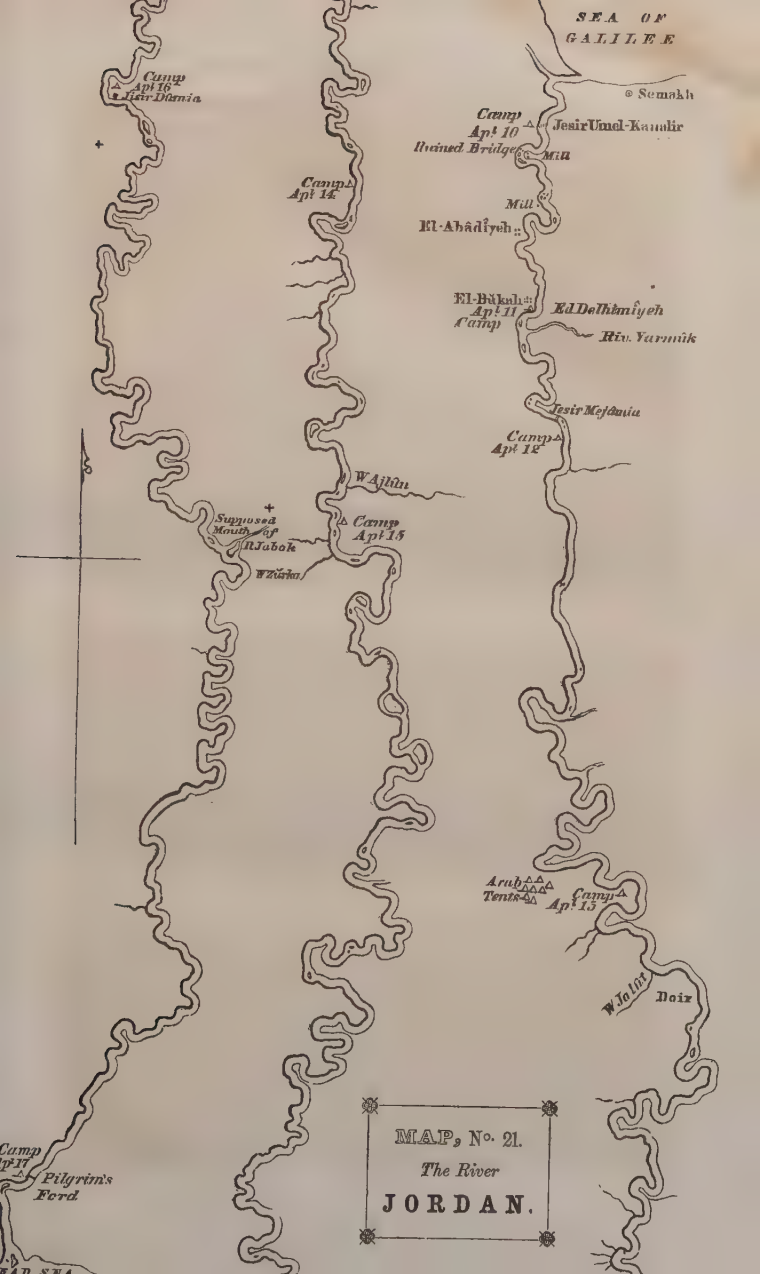
These notices will give you some idea of that unexplored region lying between Palestine and the Arabian Desert on the east. In reading the Old Testament, you will find frequent mention of different powerful tribes and nations inhabiting east of the Hebrew territory, (see Gen. xxv, 6; Judges vi, 3; vii, 12; viii, 10; Job i, 3;) and in the New Testament we read of "the east" country, from which the "wise men" came to do homage to the infant Saviour, (Matt. ii, 1; compare 1 Kings iv, 30,) and of Paul's going into Arabia,—which evidently was the district of Hauran, where he tarried about three years. Gal. i, 17.

15. The rivers of Palestine were mostly mere winter torrents, which were dry in summer. Besides the Jordan, there were few perennial streams. Vegetation uniformly followed the course of these streams, so that even in desert places there were strips of verdure in the spring and autumn, along these water-courses, to which the shepherds drove their flocks for pasture.

Sometimes these brooks would dry suddenly, and earlier than usual, and the grass would consequently wither and perish. At such times the shepherds would be disappointed, and the brook in such cases was called "deceitful." You will find a very graphic allusion to this fact in Job's reproving address to his unfaithful friends: "My brethren," says he, "have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid; what time they wax warm, they vanish: when it is hot, they are extinguished. The paths of their way are turned aside; they go to nothing, and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither, and were ashamed." Job vi, 15–20. In fortifying cities, the ancients would dig a fosse, or ditch, around the city, and then direct the water of some neighboring brook or river into it. These were called "brooks of defense." Isaiah xix, 6; compare 2 Kings xix, 24.

Out of Palestine, the Hebrews were acquainted with but few rivers. The principal ones were the Euphrates, the Hiddekel or Tigris, and the Nile; besides which are mentioned in Scripture the Gihon and Pison, rivers of Paradise, Gen. ii, 11, 13; the Abana and Pharpar, rivers of Syria, 2 Kings v, 12; the Chebar, called in classical geography the *Chaboras*, which fell into the Euphrates from the east, Ezek. i, 1, 3; iii, 15, 23; x, 15, 22; and the "river of Gozan," in Media, now called *Ozan*, or *Kizzil-ozan*. 2 Kings xvii, 6.

16. *Jordan* is the principal stream in Palestine, and the only one that deserves the name of river. It has two sources,—one near Paneas, where the water issues from a spacious cavern under a wall of rock at the foot of Jebel Heish; and the other near the ancient city Dan, at the place now called *Tell el-Kady*, in the plain about three miles a little north of west from Paneas. Here are two springs, whose waters immediately unite and form a stream of twelve or fifteen yards across it, which flows south, and joins the stream which comes from the Paneas about three miles from the western source, and about four miles and a half from the eastern. The united river now keeps along near the foot of the eastern hills, quite down to Lake Merom, sluggishly moving between low alluvial banks, and fertilizing a beautiful tract of rich meadow land. Two other considerable streams fall into the same lake farther west, one of which, the river Hashbeiya,


SEA OF GALILEE
Semakh
Camp Apl 10
Jesir Umel-Kanatir
Ruined Bridge
Mill
Camp Apl 14
Mill
El-Abâdîyeh
El-Bûkah
Apl 11
Camp
Ed Delhimîyeh
Riv. Yarmûk
Jesir Mejdania
Camp Apl 12
W Ajlûn
Supposed Mouth of Jabok
Camp Apl 13
W Zurka
Arab Tents
Camp Apl 15
W Jalûd
Doir
Camp Apl 17
Pilgrim's Ford
MAP, No. 21.
The River
JORDAN.

is much larger than the eastern stream, which, for more than three thousand years, has borne the name of Jordan. South of Lake Merom, the Jordan passes on through a narrow, fertile valley, and in some parts with a rapid current. About two miles south of Lake Merom is an important ford of the Jordan, connected with the great road from Egypt to Syria, where tradition says Jacob crossed the river, (Gen. xxxii, 10,) and where is still a bridge called by the Arabs *Jisr Benat Yakob*, *Bridge of the Daughters of Jacob*, built in the time of the Crusades. At this point the Jordan is about eighty feet wide and four feet deep, and from the bridge to Lake Cinneroth is six or seven miles.

The course of Jordan is traceable through the lakes Merom and Cinneroth by a line of smoother water. Issuing from the latter lake at its south-west corner, the river passes at first through a very rich district, but soon after emerges into an arid waste. Its course is very winding: for about twelve miles south of the lake, it flows towards the western hills; then it turns and runs nearer the base of the eastern mountains, till about six miles below Bethshean it again turns west. Farther south, it flows more in the middle of the valley. Its length, in a straight course from Lake Cinneroth to the Dead Sea, into which it empties its waters, is about sixty geographical miles. Its breadth and depth vary from fifty to one hundred and fifty feet wide, and from two to ten feet deep. Lieutenant Lynch found the Jordan, where it issues into the Dead Sea, to be one hundred and eighty yards wide, and three feet deep,—"the water a nauseous compound of bitters and salts." A little farther north, it was eighty yards wide, and seven feet deep,—water brackish, but no unpleasant smell. The water is generally turbid, but when settled is pleasant to the taste. The course of the Jordan is very tortuous. In a space of sixty miles of latitude, from Lake Tiberias to the Dead Sea, and about four or five miles of longitude, this river traverses at least two hundred miles, and at different times runs in every direction of the compass. The Jordan is also noted for its rapids. Lieutenant Lynch, who with his party passed down the Jordan in the spring of 1848, says, "The river is in the latter stage of a freshet,—a few weeks earlier or later, and passage would have been impracticable. As it is, we have plunged down twenty-seven threatening rapids, besides a great many of lesser magnitude." These rapids produce a roar which is heard at a distance, particularly in the night. David wrote the forty-second Psalm as he lay encamped on the eastern bank of Jordan, during his flight from Absalom; and the noise of the Jordan rapids probably suggested the imagery of the seventh verse: "Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows have gone over me." (Compare the above Psalm with 2 Sam. xv, 28; xvii, 16.) "The banks of the river," says Volney, "are covered with a

thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackals, hares, and different kinds of birds." Farther north, about Lake Merom, the marshes of Jordan are visited in the dry season by bears, tigers, and even lions, from Lebanon and the adjacent mountains. When the Jordan rises and fills its banks, these are started from their lair, and driven to take refuge in the higher grounds. At such times the ferocious animals would be chafed and enraged at the sudden annoyance. Jeremiah, alluding to this, says, the destroyer of Judah "shall come up like a lion from the *swelling* (Heb. *pride*) of Jordan." Jer. xlix, 19; l, 44. But whether this "*pride* of Jordan" was the full swell of its waters, or the rich verdure of its banks, is not certain; but, in either case, the allusion seems to be to the overflow of the waters of the river. Anciently the Jordan seems to have overflowed, or filled, its lower banks during harvest, that is, in April and the early part of May, (Josh. iii, 15; 1 Chron. xii, 15,) but it does not now.

There are several fords of the Jordan in the summer; but in winter, when the water is high, there are but few, and these now known only to the Arabs. Not far south of Lake Cinneroth, are the ruins of two ancient bridges over the river. There were also ferry-boats in some places anciently. Gideon commanded these passages to be seized, in order to cut off the retreat of the Midianites, who were obliged to pass the Jordan to escape to their own land. Judg. vii, 24. Ehud had done the same previously, in the war with Moab. Judg. iii, 28. In the civil outbreak between Jephthah and the Ephraimites, the former slew forty-two thousand of the Ephraimites by securing the upper fords of Jordan. Judg. xii, 5, 6. The southern ford was at Beth-barah, (Judg. vii, 24,) where John Baptist afterwards had a baptismal station. John i, 28. Here also David recrossed the Jordan, in returning from his flight from Absalom. 2 Sam. xvii, 22; xix, 15. In Jordan Christ was baptized, Mark i, 9; on which account thousands of deluded persons, professing to be Christians, now make pilgrimages to the river, to bathe in its sacred waters. As a memento of their sacred visit, they generally carry away a stick cut from the trees or bushes on its banks, having first dipped it in the river.

"The present Arabic name for the Jordan is *esh-Sheriah*, or *the watering-place;* to which the epithet *el-Kebir*, *the great*, is sometimes annexed, to distinguish it from the *Sheriat el-Mandhur*, or *Yarmuk*, the ancient *Hieromax*."

17. *Hieromax.* This is the ancient name of a large stream that empties into the Jordan from the east, five or six miles below Lake Cinneroth. According to Burckhardt, it is formed by the junction of several streams, and flows through a highly cultivated valley much of the way. Part of its course is rapid; it abounds with fish; and where it issues from the mountains

into the Jordan valley, is about thirty-five paces broad, and four or five feet deep. It is one of the largest brooks in Palestine, next to the Jordan, but is not mentioned in Scripture. It is now called by the Arabs, *Sheriat el-Mandhur*, or *Yarmuk*.

18. *Leontes*. This is the classical name of a river which rises in Syria, in the neighborhood of Baalbek, runs south-westerly, through the valley of Lebanon, about thirty miles, then cuts its way through the Mountains of Lebanon, and empties its waters into the Mediterranean, about four miles north of Tyre. Its whole course is about eighty miles, and in some places its waters are over a hundred feet wide, and deep and rapid. As it issues from the mountains upon the plain of Tyre, its banks become very picturesque, and it meanders to the sea. It was anciently the dividing line between the territories of Tyre and Sidon. It was on the shore of the sea, south of the mouth of this river, that the Phœnicians gathered the shell-fish called the *murex*, from which they obtained the dye so famous under the name of the Tyrian purple. The present name of this river is *Nahr el-Kasimiyeh*. Some have supposed it to be alluded to as the "waters of Lebanon," Cant. iv, 15; but it is not distinctly mentioned in Scripture.

19. *Belus* is the ancient name of a small fordable river that falls into the Mediterranean, near the city of Accho. From its name, it was evidently dedicated to Baal. It is now called *Nahr Naman*. This river is not mentioned in Scripture, but is very celebrated in history and fable as the place where the manufacture of glass was first discovered. Pliny relates that the discovery was owing to the following accident:—Some merchants, with soda as part of their freight, had cast anchor at the mouth of the river Belus, and were dressing their dinner on the sand, making use of large lumps of soda as supports for their kettles. The heat of the fire melted the soda and the silicious earth together; the result was glass. The hint was not lost, and a manufacture in that trading country was instantly established, which was for a long time confined to this place. Vessels visiting this coast used to take the sands of the Belus for ballast; and down to a comparatively recent date, vessels from Italy continued to remove it for the glass-houses of Italy and Genoa.

20. *Kishon*, according to Dr. Shaw, who visited its source, rises in the eastern part of Mount Carmel, at a place called *Ras el-Kishon*, or the head of the Kishon, flows north-westerly about seven miles, and empties into the Mediterranean. Thus far its waters are perpetual. But Mr. Buckingham states that the Kishon rises in the springs of *Ain el-Sherar*, at the south-west base of Mount Tabor. These springs send forth a stream in the wet season which joins the Kishon, but which appears to be dry in the summer.

The Kishon receives the drain of waters from the eastern side of Mount Carmel, and through the whole extent of Esdraelon, and anciently its tributaries might have been more constant than now. On the occasion of heavy rains, the tributaries of the Kishon pour into it on every hand, and suddenly swell its waters, which renders crossing extremely dangerous. At such times many serious accidents have occurred. "Mariti reports that the English dragoman and his horse were drowned in such an attempt, in the month of February, 1761. In April, Monro found the river deep, and about thirty yards wide: he crossed it in a boat." Schubert forded it in May, and found it scarcely forty feet in breadth, and three or four feet deep. The battle between Sisera and Barak raged chiefly in this section of the plain, and along this river, which seemed suddenly to have risen and filled its banks. Sisera's army was routed, and in an attempt to cross, "the river of Kishon swept them away, that ancient river, the river Kishon." Judg. iv, 21. The Kishon is called "the waters of Megiddo," (Judg. v, 19,) and "the river that is before Jokneam." Josh. xix, 11. Here Elijah slew the prophets of Baal, (1 Kings xviii, 40,) in obedience to the command of God by Moses. Deut. xiii, 5; xviii, 3. Kishon is now called *Nahr el-Mukutta*, or the *fordable river*.

21. *Brooks of Gaash* probably emptied into the Mediterranean a little north of Joppa, perhaps opposite the "hill Gaash." Josh. xxiv, 30. One of David's officers was from this section. 2 Sam. xxiii, 30.

22. *Kanah*, the boundary line between Ephraim and Manasseh, (Josh. xvi, 8; xvii, 9,) emptied into the Mediterranean a little south of Cæsarea. It is now called *Nahr Arsuf*.

23. *Zered* was one of the principal brooks emptying into the Dead Sea from the south-east. It could not have been more than about twenty miles south of Arnon, and belonged rather to Moab than to Palestine. It seems to answer to the present *Wady el-Kurahy*, which runs north-westerly, and empties into the Dead Sea on the south-east. On the bank of Zered the Israelites had an encampment, as they approached the Promised Land. Num. xxi, 12; Deut. ii, 13.

The other brooks of Palestine, of which mention is made in Scripture, will be noticed in connection with the geography of the several tribes within whose boundaries they respectively occur.

Ain el Feshkhah
Kidron
W. Zerka Ma'in
Callirrhoe
Ain Terabeh
S.W. Mud
Grove of Palms
Wel Mejrb
Rit Arnon
Blue Mud
Mud
Salt Sands
Salt Mud
Blue Mud
Ain Jidy
Birket el Khalil
Blue Mud
Hard
Pt Costigan
El Mezraah
Point Mulyneux
Camp
Salt Pillar
Ras Hish
Wadi el Arabah
MAP, No. 22.
DEAD SEA.

## LECTURE III.

### GENERAL GEOGRAPHY OF PALESTINE—CONTINUED.

24. *Dead Sea*, so called from the fact that no living creatures are found in it; or, as others suppose, from the remarkable stillness and placidity of its waters. It is also called the "Salt Sea," from the exceeding saltness of its waters, Gen. xiv, 3; the "sea of the plain," Deut. iii, 17; the "east sea," Ezek. xlvii, 18; by the Greeks, "Lake Asphaltites," from the quantities of asphaltum, a pitchy substance, found in it; and by the Arabs, at the present day, *Bahr Lut*, *Sea of Lot*. It is by far the largest body of water in Palestine. Its exact dimensions have not, till recently, been known. Josephus stated its length at seventy-two miles, and its breadth at eighteen miles; or, if we suppose he intended the older and shorter Greek *stade*, instead of the Roman, which is longer, his description would give the dimensions of the sea at not more than fifty-six miles long by fifteen broad. This latter estimate Dr. Kitto thinks to be the true meaning of Josephus. Dr. Robinson estimated its length at about fifty-six miles, and its width at about ten miles. Lieutenant Lynch found its length to be forty miles, and its breadth from eight to nine miles. It stretches from the mouth of the Jordan in a line nearly due south, and its almost uniform breadth is broken only by the broad arm of low land that juts into the sea like a peninsula from the south-east. The bottom of the sea, as sounded by the unfortunate Costigan, is exceedingly rocky and uneven, sometimes miry; the water deep, and at one place could not be fathomed. But the examinations of Lieutenant Lynch determine the depth of this sea to be from *thirteen* to *thirteen hundred* feet. (See further on this subject in Lect. XXVI, sec. 10.) It is remarkable that the Dead Sea has no outlet, and hence its surplus waters must pass off by evaporation. Dr. Shaw estimated the Jordan alone to discharge into this sea daily 6,090,000 tuns of water, besides what falls into it from numerous other streams and torrents from the adjacent mountains. This estimate, though undoubtedly somewhat overstated, is yet an approximation to the truth. The experiments of Dr. Halley, upon evaporation from the surface of the Mediterranean, show that the same cause is a sufficient outlet of the waters of the Dead Sea. It is surprising that, though the rivers Nile, Rhone, Ebro, Po, Dnieper, Don, Danube, and others, empty into the Mediterranean, or bodies of water communicating with that sea; and although, in addition, a constant current sets in from the Atlantic, through the Straits of Gibraltar; yet this sea does not increase,—"an evident proof," says Dr. Thompson, "that the natural evaporation from the surface of

the Mediterranean, is more than sufficient to dissipate all the water thrown into it from a vast tract of Europe and Asia." The temperature of the basin of the Dead Sea is much higher than at the Mediterranean, which would make evaporation, other things being equal, much more rapid in the former than in the latter place.

The numerous legends that have been fabricated and reported by ignorant monks, and superstitious Christians who have made pilgrimages to Jordan, and visited the vicinity of the Dead Sea, need not be here refuted. The following additional facts seem to be all that are of any practical importance to the Biblical student.

The basin of the Dead Sea lies deep among the mountains of limestone—gloomy, sterile, and incinerated—which rise in rude and solemn grandeur on either hand, and in some parts to an elevation of 2,500 feet above the sea. The comparative level of the sea exhibits another phenomenon which indicates the volcanic origin of the region. By Messrs. Moore and Bake it was estimated to be 500 feet below the surface of the Mediterranean; by Schubert, 638 feet; by Russegger, nearly 1,400 feet. It is now ascertained that this sea, at the mouth of the Jordan, is 984 feet below the southern shore of Lake Tiberias, and 1,312 feet lower than the Mediterranean. What is still worthy to be remembered is, that, notwithstanding this rapid depression of the bed of the Jordan, from Lake Tiberias to the Dead Sea, the mountains east and west generally rise as they advance southward. Dr. Robinson says of the Dead Sea, "It lies in its deep caldron, surrounded by lofty cliffs of naked limestone rock, and exposed, for seven or eight months in each year, to the unclouded beams of a burning sun. Nothing, therefore, but sterility and death-like solitude can be looked for upon its shores; and nothing else also is actually found, except in those parts where there are fountains or streams of fresh water. Such is the case at Ain Jidy, (Engedi,) in the valley near the south-east corner of the sea, and on the isthmus of the peninsula, to say nothing of the Jordan and the fountains around Jericho on the north. In all these places there is a fertile soil and abundant vegetation; nor have I ever seen a more luxuriant growth than at Ain Jidy. Here, too, were birds in great numbers in the thicket; and we saw them frequently flying over the sea." The coasts of the sea have been inhabited from time immemorial, as now, in the spots of verdure above noticed; but its general appearance is unlovely, "yet magnificently wild, and in the highest degree stern and impressive." "Here," says M. de Berton, "is desolation upon the grandest scale, and beyond what the imagination of man could conceive; it must be seen,—to describe it is impossible. In this striking and solemn waste, where nature is alike destitute of vegetation and inhabit-

ants, man is but an atom; all around is enveloped in the silence of death,—not a bird, not an insect, is seen! The regular step of our camels returned a dull sound, as if the earth were hollowed beneath our feet: the monotonous chant of the camel-driver accompanied at times the step of this inhabitant of the desert, but was suddenly stopped, as if he feared to awaken nature. The sun concealed itself by thick clouds, and seemed unwilling to shine upon the land cursed by the Almighty. We saw the traces of several wolves. Everything combined to make the landscape awfully sublime." Sulphur and salt, sterility and desolation, characterized the region in Moses' time, as now. Deut. xxix, 23.

The water of the Dead Sea is so saturated with various salts, that it is said common salt will not dissolve in it. On this account its specific gravity is much greater than that of common water, so that a person who could not swim might float with ease upon its surface. The water is remarkably clear, and bitter to the taste. No living vegetable or animal is found in it. This was so proverbially characteristic of the Dead Sea, that when the prophet Ezekiel would represent the restoration of Israel, he symbolizes it by the restoration of the waters and the region of the Dead Sea,—representing fishermen on its northern shores, and fruit upon its coast. Ezek. xlvii, 6–21. Owing in part to the density of its waters, and also to the fact that it is sunk deep amid the surrounding mountains, the Dead Sea is seldom liable to violent or continued agitation. The historical associations of this sea, as well as the peculiar geological formations of its vicinity, conspire to render the thorough exploration of this whole region an object of exciting interest to the world. (See also Lecture XXVI, section 10.)

25. *Sea of Cinnereth*, or *Cinneroth*, (the former being the singular, and the latter the plural,) was so called from a city of that name near its shore. Num. xxxiv, 11; Deut. iii, 17; Josh. xi, 2; xiii, 27; xix, 35. It was also called, in later times, the "Sea of Tiberias," from the city of Tiberias, which stood on its south-western shore, John xxi, 1; and "Lake Gennesareth," a name supposed to be corrupted from Cinnereth, Matt. xiv, 34; Luke v, 1; and, finally, the "Sea of Galilee," because it bordered Galilee on the east, and was reckoned to that province. John vi, 1. It is now called *Bahr Tubariyeh*, which is only the Arabic form for *Sea of Tiberias*.

The form of the basin of this lake is not unlike an oval. Its greatest length, according to Mr. Buckingham, is from twelve to fifteen miles, north and south, and its breadth seems to be in general from six to nine miles. Dr. Robinson gives its length in a straight line at eleven or twelve geographical miles, and its greatest breadth at six miles. The water is soft and limpid, and abounds with fish, some of which bear resemblance to those of

the Nile. As the basin of this lake is depressed below the level of the Mediterranean, it takes a climate and vegetable character similar to those about Jericho. This imparts to the whole vicinity an aspect of indescribable richness and beauty. Still, as the hot season comes on, the grass and herbage lack moisture, and in summer appear withered, giving an air of barrenness and drought to the surrounding scene. "The margin and surface of the lake itself present large flocks of storks, wild ducks, and diving birds; pelicans are not wanting; while, here and there, vultures are assiduously engaged with their carrion prey; or eagles, heavily flapping their broad wings, rise to their eyry in the mountains." On the southern and eastern shores of the lake, the unbroken mountain-wall rises to an elevation of from 800 to 1,000 feet above the water, steep but not precipitous. On the east the mountains spread out into the high, uneven table-lands of Jaulan, (Gaulanitis,) and on the west into the large plain north of Tabor. On the north-west the hills are at first not more than from 300 to 500 feet, rising, as they retire from the shore, into higher, yet broken, elevations.

The basin of this lake is unquestionably of volcanic origin, and the surrounding district is still subject to frequent and violent earthquakes. In October, 1759, Tiberias was laid waste by an earthquake. According to Volney, the shocks of the same earthquake continued to disquiet the inhabitants of Mount Lebanon for three months, and 20,000 persons were reported to have perished in the valley of el-Bukaa, (valley of Lebanon.) In January, 1837, the walls of the town of Tiberias were again thrown down by an earthquake, many houses destroyed, and 700 persons, out of a population of 2,500, perished.

The scenery of the lake, though beautiful, is yet so uniform as to become almost monotonous. "The lake," says Dr. Robinson, "presents a beautiful sheet of limpid water, in a deep depressed basin; from which the shores rise steeply and continuously all around, except where a ravine, or sometimes a deep wady, occasionally interrupts them. The hills are rounded and tame, with little of the picturesque in their form; they are decked by no shrubs or forests; and even the verdure of the grass and herbage, which earlier in the season might give them a pleasing aspect, was already gone,—they were now [June 19, 1838] only naked and dreary. Whoever looks here for the magnificence of the Swiss lakes, or the softer beauty of those of England and the United States, will be disappointed. One interesting object greeted our eyes,—a little boat with a white sail gliding over the waters; the only one, as we afterwards found, upon all the lake."

Anciently the shores of this lake were studded with cities and villages, rich and powerful, among which were Tiberias, Capernaum, Gennesareth, Bethsaida, Hippos, Gamala, Taricheæ,

Chorazin, and others; while its waters were enlivened by the sail of the fisherman, and the voice of the busy multitudes who inhabited its shores. It was by this lake that Christ called some of his disciples, who were fishermen, Matt. iv, 18–22; here he often taught the multitudes, while he sat in a boat, Matt. xiii, 1–3; and here he twice calmed the raging winds and waters. Matt. viii, 23–26; John vi, 16–21. Owing to the deep depression of the lake among the surrounding hills, and the vicinage of Lebanon, it is subject to whirlwinds, squalls, and sudden gusts,—all of short duration,—but never to any long-continued tempest. These are often speedily followed by a calm. Winds from the south produce the greatest effect. It was by this sea that Christ showed himself to his apostles again alive, after the passion, and wrought the miracle of the draught of fishes. John xxi, 1–14. On the eastern shore, the Saviour permitted the destruction of a herd of swine, which had been feeding on the hills, which ran "violently down a steep place into the sea, and perished in the waters." Matt. viii, 30–32.

26. *Waters of Merom*, called in classical geography, *Lake Samochonitis*, and now called by the Arabs, *Bahr el-Huleh*. It lies in the southern half of the basin of Huleh, (see Lecture II, section 12,) and is four or five geographical miles in length, north and south, and about four miles wide at the northern end, and two miles at the southern, thus making a triangular figure. On the north the waters of the lake are skirted by a marshy tract of equal or greater extent, covered with tall reeds and flags, into which, Dr. Robinson was assured by his guide, neither man nor beast could penetrate. In the wet season this marsh is inundated, and in the dry season two or three small streams are seen pursuing their way through its tangled labyrinth to the permanent waters of the lake, forming in their course occasional smaller ponds, which glitter to the eye of the spectator through the reeds and recesses of the marsh. This marsh gradually passes over into a still more extensive and broader meadow on the north, which is now occupied by nomadic Arabs, whose occupation is the raising of cattle, chiefly buffaloes.

Dr. Pococke reports the waters of the lake to be muddy and unwholesome. Through it, as through Lake Cinneroth, the Jordan passes without mingling its waters so as to lose the distinct traces of its current. By the waters of Merom was fought the second great battle between the Israelites and the allied forces of the Canaanites, west of Jordan. Josh. xi, 5–8. Beyond this, it is not distinctly mentioned in Scripture.

27. *The Great Sea*, is the name commonly given to the Mediterranean by the Old Testament writers, as being the largest sea of which they had any definite knowledge, and is the western boundary of Palestine. Num. xxxiv, 6; Josh. i, 4;

ix, 1; xv, 47; Ezek. xlvii, 10, 15, 20. It is called the "utmost sea," or, as the Hebrew reads, "*hinder sea*," because it would be *behind* a person facing the east, as the Dead Sea would be *before* him. Deut. xi, 24; xxxiv, 2; Joel ii, 20. It is called the "sea of the Philistines," because bordering their country. Exod. xxiii, 31. That part of it adjacent to Joppa is called the "Sea of Joppa," Ezra iii, 7; and the "Sea of Cilicia and Pamphylia," is that part of the Mediterranean bordering the coast of Asia Minor embraced in the provinces of Cilicia and Pamphylia. Acts xxvii, 5. It was on the Mediterranean that Jonah sailed for Tarshish, (probably Tartessus, in Spain,) Jonah i, 3; and on which Paul was shipwrecked "thrice." Acts xxvii; 2 Cor. xi, 25. This sea is alluded to in several places in the Old Testament, but always in a very indefinite manner, showing that the Hebrews knew little or nothing of its extent, or of the countries lying on its borders. The "great sea" mentioned in Dan. vii, 2, seems more probably to have been the Persian Gulf, or the adjacent ocean, as Daniel was at that time in Susa, (Shushan,) the capital of the Persian empire. Daniel viii, 2. Solomon's navy was on the Red Sea. 1 Kings ix, 26–28.*

28. *Deserts.* The Hebrew word *midbar*, commonly translated *desert* or *wilderness*, properly means a *grazing tract*, an *uninhabited region adapted to pasturage;* the country, as distinguished from the city or village. The word comes from *dabar*, which means *to drive to pasture*, as a shepherd his flocks. In the East, extended plains were particularly liable to drought in summer, which gave them an aspect of barrenness; hence the same word in Hebrew, *arabah*, is used to denote *a plain*, *a desert*, and an *unfruitful waste.*

According to this use of words, we are not surprised to find "much grass" in the Desert of Bethsaida, (Matt. xiv, 15, 19; John vi, 10,) nor to read of "pastures in the wilderness," as we often do. Psa. lxv, 13; Joel i, 19; ii, 22; Jer. xxiii, 10; Luke xv, 4. The allusions to *pastures* and *pleasant places of the wilderness*, says Kitto, "may be very well explained by reference to the fact, that even the Desert of Arabia, which is utterly burnt up with excessive drought in summer is in winter and spring covered [in many places] with rich and tender herbage. Whence it is that the Arabian tribes retreat into their deserts

* The Hebrews had no knowledge of any other seas than those now mentioned. They imagined, indeed, a vast ocean, encompassing the earth, and this was a prevalent belief among the ancients. Hence "the uttermost parts of the earth," was that extreme part of the land bounded by this illimitable ocean, and is used to designate *Arabia Felix*, called in Scripture *Sheba*, whose inhabitants are chiefly known in profane history as the *Sabæi*. (See Matt. xii, 42: compare 1 Kings x, 1–13.) This vast ocean was supposed to be the same as that primeval body of waters that enveloped the earth in the beginning. (See Gen. i, 2, 9; Job xxxviii, 8–11; Psa. civ, 5–9.)

on the approach of the autumnal rains, and when spring is ended, and the droughts commence, return to the lands of rivers and mountains, in search of the pastures which the deserts no longer afford. The same word may, therefore, denote a region which is desert, and also one which, at stated seasons, contains rich and abundant pastures."

The principal tracts of Palestine properly desert are in the valley of Jordan, and in the district east and south-east of Jerusalem, called "the wilderness of Judah." Several other deserts are mentioned in Scripture, all which will be duly noticed in their appropriate places.

29. There is little wood-land in Palestine at the present day, and nothing that we in America would call a forest. It is, however, evident, from various intimations in Scripture, that Palestine was anciently densely wooded in places. Also we are to remember, that the Hebrew word translated *forest*, does not always denote that extensive growth of trees which we generally attach to the word, but signifies often any extent of wood-land.

The principal forests of Scripture are, 1. The "forests of Lebanon," (1 Kings vii, 2,) whose majestic cedars and fir-trees afforded a favorite imagery in the poetic descriptions of the prophets. 2 Kings xix, 23; Isa. xxxvii, 24; Hos. xiv, 5, 6. But this "glory of Lebanon" is now almost departed, as modern travelers report very few ancient cedar-trees still remaining. 2. The *forest of oaks* in Mount Bashan, noticed in Lect. VIII, sec. 4. 3. *Forest of Hareth*, in the south of Judah, into which David withdrew to avoid the fury of Saul, but whose exact location is unknown; and, 4. The *forest of Ephraim*, in which Absalom lost his life. 2 Sam. xviii, 6–17. But this last forest seems to have been east of Jordan, and not within the tribal limits of Ephraim. How it came to bear the name of Ephraim is unknown. Some think from the slaughter of the Ephraimites by Jephthah, (Judg. xii, 4–6,) and others that the name was transferred east of Jordan, from the fact that the Ephraimites were wont to cross the river, and pasture their flocks and herds here. There was also an extensive wood-land in the territories of Ephraim and Manasseh west, (Josh. xvii, 15–18,) where Jonathan and the people found abundance of wild honey. 1 Sam. xiv, 25–27.

30. *Caves.* Throughout Syria and Palestine numerous and sometimes immense caverns are found, and to these the peculiar geological formation of the country is highly favorable. Maundrell has described a large cavern under a high rocky mountain, near Sidon, containing two hundred smaller caverns. Shaw mentions numerous dens and caves in the hills along the sea-coast north and south of Joppa. Burckhardt says, in the calcareous mountains which skirt the south-west shore of Lake

Cinneroth, "are many natural caverns, which have been united together by passages cut in the rock, and enlarged, in order to render them more commodious for habitation. In the midst of the caverns several deep cisterns have been hewn. The whole might afford refuge for about six hundred men." According to Buckingham, the inhabitants of *Anab*—a town on the east of Jordan, about the latitude of Rabbath-ammon—all live in grottoes or caves, hollowed out of the rock. The modern village *Aidoone*, situated in the Mountains of Gilead, about opposite of Bethshean, has many of its buildings "half constructed of masonry, and half gained by excavation out of the rock." Seetzen, who traveled east of Jordan in the early part of the present century, says of the district of *el-Bottein*, (Bashan,) "It contains many thousand caverns, made in the rocks by the ancient inhabitants of the country. Most of the houses which are yet inhabited are a kind of grotto, composed of walls placed against the projecting points of the rocks, in such a manner that the walls of the inner chamber, in which the inhabitants live, are partly of bare rock and partly of mason-work. Besides these retreats, there are in this neighborhood a number of very large caverns, the construction of which must have cost infinite labor, since they are formed in the hard rock. There is only one door of entrance, which is so regularly fitted into the rock that it shuts like the door of a house." Many of these eastern caverns, like the one in which Seetzen lodged, are so large that they contain whole families, or tribes, and all their cattle. The southern part of Palestine also abounds in caves, some of which are vast in extent; while Galilee and northern Palestine are so furnished with these natural fortresses, that anciently they became the abodes of robbers, who for a long time spread terror throughout the country, and were finally dislodged by Herod the Great only by a long and most perilous war.

Thus, you perceive, the caves of Palestine served the purposes of habitation and defense. The people chose these habitations sometimes from poverty, and sometimes as a protection from the excessive heat of the climate. The Horites, in Mount Seir, were Troglodytes, or *dwellers in caves*, as their name imports. When Jezebel cut off the prophets of God, Obadiah hid a hundred of them in caves, and fed them with bread and water. 1 Kings xviii, 4. Isaiah called these dwellers in caves, "the inhabitants of the rock." Isa. xlii, 11. When a cave was occupied as a retreat for robbers, it was called "a den of thieves," Matt. xxi, 13. In times of great public danger, the Israelites retreated to the mountains, and hid themselves in the caves and dens. Thus they did when the Midianites invaded the land, (Judg. vi, 2,) and afterwards, when the Philistines laid waste the country. 1 Sam. xiii, 6. Isaiah says, the people shall "go into the holes of the rocks, and into the caves of the

earth; into the clefts of the rocks, and into the tops of the ragged rocks; for fear of the Lord, when he ariseth to shake terribly the earth." Isa. ii, 10, 19, 21. This may help to illustrate the fearful descriptions found in Hosea x, 8; Luke xxiii, 30; Rev. vi, 15, 16. God says of his enemies, "Though they hide themselves in the top of Carmel, I will search and take them out thence." Amos ix, 3. It is said Carmel has more than one thousand natural caves. In times of great persecution, the people of God anciently hid themselves in caves and dens of the earth. Heb. xi, 38.

Sometimes caves were used as cemeteries, and were then called "the chambers of death." Prov. vii, 27. Sometimes these sepulchres were excavated from the side of some perpendicular rock, or on the top of some sightly hill, and then they were called "sepulchres on high." Isa. xxii, 16. The "cave of Machpelah," over which now stands a Mohammedan mosque, was bought of the Hittites by Abraham for a family burying-place. Gen. xxiii, 19, 20. The sepulchres of Lazarus and our Saviour appear to have been excavations,—the former in the side of a hill, the latter in the side of a solid rock.

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# First Geographical Era.

## LECTURE IV.

### CITIES BELONGING TO THE FIRST GEOGRAPHICAL ERA.

1. Before speaking of the cities belonging to this period, it may not be improper to say something further of city life, so prevalent among the ancients, and at present in oriental countries. When Abram entered the land, cities were not numerous or large. Sidon was probably the oldest, and Hebron was built soon after, being founded seven years before Zoan, (called by the Greeks, *Tanis*,) in Egypt. Num. xiii, 22. Several places are mentioned in Genesis proleptically, or by anticipation. Thus, the city of Dan is mentioned, (Gen. xiv, 14,) although the place did not receive this name till about four hundred and sixty-six years afterwards. Judg. xviii, 28, 29. In Abraham's time the greater part of the land was unoccupied, except for pasturage. Tillage was much neglected; which makes Jacob's example herein the more worthy of note. Gen. xxvi, 12. No person claimed any other right to the soil than that which resulted from simple pre-occupancy, or the erection of some improvements. If he ceased to occupy, his right of possession ceased also, unless he had effected some permanent improvements,—such as the building of sheep-folds, or the digging of

wells. Hence the Philistines practiced a flagrant injustice upon Isaac, when they wrested from him those pasture-grounds which he actually occupied, and wherein he had dug wells at such great cost and labor.

2. City life was universal in those early times. Motives of common safety forced men to live together in communities. The country being newly settled, the danger arising from the prevalence of wild beasts became truly formidable. In an infant state of society, especially in those warm countries, this item is of very large account. Nimrod first came into public notice by his skill and daring in defending his people against wild beasts. Gen. x, 9. More than this; the population being sparse, and the different tribes and families being wholly independent of each other, there was no one government of sufficient extent and energy to offer protection against those predatory wars, which were, and are still, the terror and scourge of oriental nations. Their cities and villages were generally inclosed by a wall, and other fortifications; while their farms, vineyards, and pasture-grounds, lay around at distances as convenient as practicable. By day they labored abroad, and at night they retired into the city for safety. You will see an interesting illustration of this early combination of rural and city life, in Judges xix, 10–21. It was this mode of life that rendered it so perilous for travelers to lodge outside the city wall, in the open country, and that rendered hospitality so important a virtue in society. (See Gen. xviii, 1–8; xix, 1–3; Heb. xiii, 2.) For the protection of flocks and herds, walled inclosures were constructed in the fields, Num. xxxii, 24, 36; but in these early times nothing was known like an inn, or tavern, in Palestine, for the accommodation of travelers.

The sons of Jacob found inns in Egypt, however, though they were a convenience limited to the more populous districts, and they were at this time not more than a day's journey from the capitol. Gen. xlii, 27. In later times *khans*, or *caravansarais*, were erected on the public roads, at certain distances from cities. These are mostly simple walled inclosures, the better sort furnished with some variety of apartments, but with no provision of food for man or beast. At this day, in Palestine, no farm-houses lie scattered over the face of the country, to cheer and enliven the scenery. Dr. Olin, indeed, mentions his having seen one house by itself on the mountain side, far from any city; and he mentions it, because it was the only one he saw in Palestine.

3. This mode of life accounts for the vast number of cities and villages mentioned in Scripture. In Joshua's time, in the southern part of Palestine, within a space not exceeding fifty miles square, there were enumerated one hundred and fourteen cities, besides a vast number of villages. Josh. xv. The Hebrew

patriarchs did not build cities, but dwelt in tents. Heb. xi, 9, 10. Yet they did not wander far, like many of the nomadic Arabs. Isaac, so far as we have any account, never journeyed forty miles from Beersheba, the place of his birth. In the latter part of Jacob's life the land had become better populated, and pasture was more difficult to be obtained. We accordingly find, while the patriarch abode at the old station at Hebron, his sons removing their tents far to the north, allured by the rich grazing lands of central Palestine. We find them thus at Shechem, and even farther north, at Dotham,—a distance of more than sixty miles from Hebron. Gen. xxxvii, 12–17. But I must hasten to speak of the cities which are mentioned in the Book of Genesis.

4. *Sidon*, called also *Zidon*, received its name from Sidon, the eldest son of Canaan, who probably built it. Gen. x, 15. As early as Joshua's day it was called "great Zidon." Josh. xi, 8. The name in Hebrew imports *a fishery*. It is situated on the promontory that runs out into the sea about twenty-four miles north of Tyre, and, as Josephus says, about a day's journey from the sources of the Jordan. It was accounted as on the northern limit of the land of Canaan, (Gen. x, 19,) and is the oldest city of Phœnicia, and probably of Palestine. Here the Mountains of Lebanon retire a little from the sea, opening a beautiful plain, celebrated for the variety and richness of its productions.

Sidon might seem to have been intended for the tribe of Zebulun, by reading Gen. xlix, 13; Deut. xxxiii, 18, 19; but you will see these passages explained in Lect. XIV, sec. 8. The city fell to the lot of Asher, (Josh. xix, 24–28,) although the Asherites never subdued it. Judg. i, 31. Although the Sidonians feared to make war directly upon the Hebrews, yet they did not scruple to join other nations in oppressing the Israelites, (Judg. x, 12,) and not improbably confederated with Jabin, king of Canaan, in his long aggressions upon the northern tribes. Judg. v, 19. They were early noted for their affluence and ease, and for their internal tranquillity. Judg. xviii, 7. They were still more celebrated for their commerce, (Isa. xxiii, 2; Ezek. xxvii, 8,) and for their skill in architecture, on which account they were employed by Solomon to build his temple, (1 Kings v, 6,) and also, after the captivity, by Zerubabel, to build the second temple. Ezra iii, 7. History records their great skill in philosophy, astronomy, geometry, arithmetic, navigation, and all the liberal arts.

Although at different times the Sidonians were in friendly alliance with the Hebrews, yet their cruelty and enmity, manifested on various occasions towards God's people, as also their sacrilege and impiety, drew down upon them the severe denunciations of the prophets of God. Ezek. xxviii, 21–24; Joel iii, 4–8. These prophetic judgments were first executed by Artaxerxes Ochus, king of Persia, about three hundred and

fifty years before Christ, when he captured and destroyed the city. It was afterwards rebuilt, and has been subjugated successively by the Egyptians, the Syrian kings, and the Romans,—the last of whom deprived it of its freedom.

Our Saviour visited this region, and here cured the daughter of the Syrophœnician woman. Mark vii, 24–30. Afterwards a Christian church was planted here. Acts xxvii, 3. The city is now called *Saida*. It contains above five thousand inhabitants, and though its harbor, which was once good, is now choked with sand, it still carries on some trade. Its exports are chiefly silk, cotton, and nutgalls.

5. *Sichem* was about forty miles north of Jerusalem, in the central district of Palestine. It stands between the mountains Ebal and Gerizim, at the north-east base of the latter, in one of the richest and most beautiful valleys of Palestine. (See this valley noticed, Lecture XIV, section 8.) Dr. E. D. Clarke, who visited this place in 1801, says, "The view of this place much surprised us, as we had not expected to find a city of such magnitude in the road to Jerusalem. It seems to be the metropolis of a very rich and extensive country, abounding with provisions, and all the necessary articles of life, in much greater profusion than the town of Acre, (Accho.) There is nothing in the Holy Land finer than the view of Nabulus (Sichem) from the heights around it. As the traveler descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands."

This city is also called in the sacred writings Shechem, Sychar, and Sychem. Josh. xxiv, 1; John iv, 5; Acts vii, 16. By the Romans it was called *Neapolis*, which name it still retains in the Arabic form of *Nabulus*. It is called Sychar but once in the Bible, "which seems," says Dr. Kitto, "to have been a sort of nickname, perhaps from the Hebrew word *sheker*, *falsehood*, spoken of idols in Hab. ii, 18; or from *shikkor*, *drunkard*, in allusion to Isa. xviii, 17." The Jews were fond of imposing such nicknames, in derision of persons or places against which they bore hatred, and nothing could exceed their enmity toward the Shechemites in our Lord's time. Owing to its vicinity to Gerizim, the holy mountain of the Samaritans, (John iv, 20,) this latter people have made Shechem their chief seat since the destruction of the city of Samaria. To this day there is a society of Samaritans in Shechem, numbering about one hundred and fifty persons. The society appears, says Dr. Robinson, "to be the last isolated remnant of a remarkable people, clinging now for more than two thousand years around this central spot of their religion and history, and lingering slowly to decay." (For an account of the Samaritans, see Lecture XXIII, section 3.)

At Sichem Abram halted and built an altar when he first entered Canaan, but the city does not appear to have been built at this time. Gen. xii, 6. Near this place Jacob, on his return from Mesopotamia, bought a parcel of ground of Hamor, father of Shechem, where he dug a well, (Gen. xxxiv, 19,) supposed to be the same as was called "Jacob's well" in our Lord's time. Here the Saviour halted to rest, and here he held conversation with the Samaritan woman. John iv, 5, 6. In the same place is still a well called "Jacob's well." This parcel of ground Jacob gave to the children of Joseph, (Gen. xlviii, 20–22,) and here Joseph was buried. Josh. xxiv, 32. In Jacob's time Shechem was but an infant settlement, as appears from the importance which the Shechemites attached to Jacob's friendship, and also the ease with which Jacob's sons captured the city. Gen. xxxiv, 20–29.

At Shechem Joshua assembled the people, to deliver to them his final charge, before his death. Josh. xxiv, 1. In the time of the Judges an idol temple of the god *Berith* stood here, (Judg. ix, 46,) called also *Baal-berith*, i. e., *lord of the covenant*, or *covenant-lord*. Judg. viii, 33. When Abimelech, son of Gideon, had usurped the government, and set up a kingdom, he made Shechem his capital, and reigned there three years, Judges ix, 6, 22; but afterwards, the Shechemites proving treacherous to the usurper, he utterly destroyed the city, and sowed it with salt. Verse 45. It was rebuilt, however, and Rehoboam here met the delegates of the tribes who assembled to confirm him in the kingdom. 1 Kings xii, 1. Instead of this, however, ten tribes revolted, and elected Jeroboam their king, who immediately enlarged and fortified Shechem, and made it, for some time, the capital of his kingdom. 1 Kings xii, 25. This was about two hundred and thirty years after Abimelech had destroyed the city. After the ruin of the city of Samaria by Shalmaneser, Shechem became the capital of the province of Samaria, and Josephus says it was so in the time of Alexander the Great, three hundred and twenty-eight years before Christ. The Samaritans, considered as a religious sect, have regarded Shechem as their chief city since the days of Ezra and Nehemiah.

Here Christ abode two days, and preached, and many believed on him, John iv, 39–42; probably, also, a Christian church was planted here afterwards. Acts viii, 25; ix, 31; xv, 3. Various have been the fortunes of this city. Since A. D. 1244, it has been in the possession of the Mohammedan power. It is still the metropolis of a rich district. The present population of the city is rated by Dr. Olin at eight or ten thousand, of whom five or six hundred are Greek Christians, and the rest Moslems,—except the Samaritans above noticed, and about fifty Jews. The inhabitants are reputed to be an unusually valiant, as also a turbulent race.

6. *Bethel* stood about twelve miles north of Jerusalem, on the point of a low hill, between two shallow water-courses, which unite south of the city, and run off into a deep and rugged valley. The place is shut in on every side by higher land. The site of Bethel was for ages lost, but has of late been discovered by the Christian missionaries at Jerusalem. The city has long been in ruins, of which many still remain. The place is now called *Beitin*—an Arabic variation of the Hebrew name *Bethel*, *el* being changed for *in*, which, says Dr. Robinson, is not an unusual change. In the shallow valley west of the city are the remains of one of the largest reservoirs in the country, measuring three hundred and fourteen feet in length, and two hundred and seventeen feet in breadth, with two living springs in the bottom.

At Bethel, east of the city, Abram made his second halt, after entering Canaan. Gen. xii, 8. Here Jacob rested all night, on his way to Padan-aram, and saw a vision of angels. Here he made a solemn vow to God, and changed the name of the place from *Luz*, its ancient name, to *Bethel*, the *house of God*, in commemoration of his vision. Gen. xxviii, 10–22. After his prosperous return, he still regarded the place as sacred, and worshiped here with great solemnity. Gen. xxxv, 1–7. Here Rebekah's nurse died, which was so great a family affliction that they called the oak under which they buried her *Allon-bachuth*, *the oak of weeping*. Verse 8. In the time of Joshua, Bethel was a royal city. Josh. xii, 16. It was captured from the Canaanites by the tribes of Ephraim and Manasseh, (Judg. i, 22, 23,) though it had been given to Benjamin, (Joshua xviii, 21, 22,) which seems to indicate a disposition on the part of the Ephraimites to enlarge their territory without much scruple as to the manner of doing it. In after days, when the ten tribes revolted, Bethel went with the tribe of Ephraim. In the time of Samuel this city was a place of sacred convocation for the people, where public sacrifices were offered. 1 Sam. x, 3. It was also one of the places at which Samuel held, in rotation, his court of justice. 1 Sam. vii, 16.

At the revolt of the ten tribes, Jeroboam set up the worship of the golden calves at Bethel, after the Egyptian form of idolatry, in order to prevent the people from going to Jerusalem to worship. 1 Kings xii, 25–33. This rendered the place so odious to the orthodox Hebrews that they called it, in derision, *Beth-aven*, that is, *house of vanity*, or *iniquity*, instead of *Bethel*, *house of God*. Hos. iv, 15; v, 8; x, 5–8. (There was another Beth-aven, however, east of Bethel, with which this is not to be confounded.) On account of this idolatry, severe judgments were denounced against the place. 1 Kings xiii, 1, 2; Amos iii, 14, 15. These predictions were literally fulfilled, about three hundred and fifty years after, by the pious king Josiah. 2 Kings

xxiii, 15, 16. The idolatry practiced here had so corrupted the city, that its young men, on one occasion, came out and made derision of Elisha, the true prophet of God, as he passed that way, for which forty-two of them were instantly destroyed by wild beasts from the adjoining wood, as a judgment of God. 2 Kings ii, 23, 24. Bethel was taken from Jeroboam by Abijah, king of Judah, (2 Chron. xiii, 19,) but it afterwards reverted to the dominion of Israel. 2 Kings x, 28. After the captivity, Bethel fell to the possession of its original owners, the Benjamites. Ezra ii, 28; Neh. vii, 32. The place is not mentioned in the New Testament; in the fourth century after Christ, it was only a large village, since which time it has dwindled to utter ruin, so that Arabs pitch their tents upon its grassy site to watch their flocks.

7. *Hebron* is about twenty miles south of Jerusalem, situated in a charming valley, surrounded by high hills, which not only present a picturesque and romantic scenery, but afford a natural defense for the inhabitants. The town lies down on the sloping sides of the valley. Hebron is one of the oldest existing cities mentioned in Scripture, or perhaps in the world. It has existed about three thousand seven hundred years, and was built seven years before Zoan, the early capital of Lower Egypt. Num. xiii, 22. Its most ancient name was Kirjath-arba, that is, *the city of Arba*, "which Arba was a great man among the Anakim," or giants, of this vicinity, (Joshua xiv, 15,) being the father of that terrible race of men. Josh. xv, 13. It appears also to have been sometimes called Mamre, (Gen. xxiii, 19; xxxv, 27,) after a Hittite chief of that name. Gen. xiv, 24. It is remarkable that the present Arabic name of Hebron is *el-Khulil*, which means "*the friend*," a name given it by the Moslems in honor of Abraham, who dwelt here, and whom they distinguished by the appellation *el-Khulil*, *the friend*. (See 2 Chronicles xx, 7; Isaiah xli, 8; James ii, 23.)

In Hebron and vicinity, Abraham, Isaac, and Jacob sojourned much of their time, (Gen. xiii, 18; xxxv, 27,) and near or in the present city, they and their wives were entombed. Gen. xlix, 30–33; l, 13. When the land was conquered, Joshua assigned this section to the family of Caleb, who expelled the giants inhabiting here. Josh. xiv, 6–15; xv, 13, 14; Judg. i. 20. Afterwards Hebron was allotted to the Levites, and appointed a city of refuge. Josh. xx, 7–9; xxi, 10, 11. After Saul's death, David reigned seven and a half years in Hebron over the tribe of Judah, (2 Sam. ii, 1–4, 11,) after which the elders of all the tribes came to Hebron and anointed him king over all Israel and Judah. He then captured Mount Zion from the Jebusites, and fixed his capital in the more central city of Jerusalem. 2 Sam. v, 1–10. The removal of the capital from Hebron to

Jerusalem, however, not improbably excited a degree of jealousy and dissatisfaction in the former city, for we afterwards find them first to encourage the unnatural rebellion of Absalom. 2 Sam. xv, 7–10.

In Hebron are two large and very ancient pools. One of them is in the bottom of the valley at the south end of the city; "a square reservoir, measuring one hundred and thirty-three English feet on each side, built with hewn stones of good workmanship. The whole depth is twenty-one feet eight inches, of which the water occupied not quite fourteen feet," when seen by Dr. Robinson, May 24, 1838. Flights of steps lead down to it at each corner. At the north of the city is another pool, "also in the bed of the valley, measuring eighty-five feet in length, by fifty-five feet broad; its depth is eighteen feet eight inches, of which the water occupied not quite seven feet." These pools furnish the chief supply of water for the city. By order of David, the assassins of Ishbosheth were "hanged up over the pool in Hebron," probably one of these pools. 2 Sam. iv, 12.

In Hebron, Abner fell by the treacherous hand of Joab, and his tomb is pretended to be shown there to this day. 2 Samuel iii, 27; iv, 12. Hebron is not mentioned in the prophets; but in the New Testament it is referred to as "a city of Judah, in the hill-country," (Luke i, 39: compare Josh. xxi, 11,) where John Baptist was born. Verses 57–60.

About two and a half or three miles north of Hebron, near the head of the valley, are seen at this day two walls, apparently of a large inclosure, which seem never to have been completed,—"one facing toward the south-west, two hundred feet long, and the other at right angles, facing north-west, one hundred and sixty feet long, with a space left in the middle as if for a portal. These walls are about three feet four inches high. The Jews of Hebron call it the '*house of Abraham*,' and regard this as the place of Abraham's tent and terebinth-tree, at Mamre." Gen. xiii, 18; xiv, 13. These walls, Dr. Robinson supposes, may have been built by the Jews anciently, to commemorate the spot where the founder of their race was supposed to have dwelt.

The present inhabitants of Hebron are of a fierce and intolerant character, numbering, according to Dr. Olin and others, about four or five thousand, generally Mohammedans, except about one hundred Jewish families, who have emigrated to this place from different parts of Europe, to lay their bones near the sepulchres of their ancestors. Here, indeed, the great Hebrew patriarchs were buried, and one of the most remarkable antiquities of Palestine is the wall inclosing the mosque, once said to be a Christian church at Hebron, which is said to stand over the identical "cave of Machpelah," which Abraham bought

of the Hittites for a family burying-place. Gen. xxiii, 17–20. This wall is about two hundred feet long by one hundred and fifteen feet in breadth, and about fifty or sixty feet high. It bears the marks of high antiquity, and was probably built by Jewish hands. Within it stands the mosque, over the sepulchre of Abraham, into which no stranger, nor even Mohammedan, is allowed to enter. This is the most sacred spot to the Mohammedans in Palestine. Dr. Robinson thinks it very probable that this is the true sepulchre of the patriarchs.

8. *Beersheba* stood in the southern part of the land, about twenty-five miles south-by-west from Hebron. The name means, *the well of the oath*, and was given from the circumstances of Abraham's digging a *well* here, and also making a covenant by *oath* with Abimelech. Gen. xxi, 27–32. It was at first but a watering-place for Abraham's flocks, but subsequently a small city was built here. Beersheba, though somewhat celebrated, was never a large or very important city. It was one of the chief patriarchal stations, (Genesis xxii, 19; xxvi, 17–23,) on which account Jacob, who generally resided at Hebron, halted at Beersheba, while on his way to Egypt, and offered sacrifice. Gen. xlvi, 1–5. It was first assigned to Judah, (Josh. xv, 21, 28,) but afterwards given to Simeon, (Josh. xix, 1, 2,) though it was still popularly ascribed to Judah. 2 Sam. xxiv, 7. It is familiarly known in the phrase "from Dan to Beersheba," as denoting the whole length of Palestine, Judg. xx, 1; and after the kingdom was divided, in the phrases, "from Geba to Beersheba," and, "from Beersheba to Mount Ephraim," as denoting the whole extent, north and south, of the kingdom of Judah. 2 Kings xxiii, 8; 2 Chron. xix, 4. In Beersheba, Samuel's sons were established as judges. 1 Sam. viii, 1, 2. Elijah visited this city, and here left his servant, when he fled into Arabia from Jezebel. 1 Kings xix, 3. Here, in King Uzziah's day, was one of the chief seats of idolatry. Amos v, 5; viii, 14. On their return from the captivity, Beersheba was again inhabited by the Jews, (Neh. xi, 27, 30,) after which the place is not mentioned in Scripture.

The country about Beersheba is open and undulating, without trees, and though grassy in the wet seasons, yet it appears parched and almost barren in summer. At present there is here no city, and but few ruins. There are, however, still two wells,—the largest twelve and a half feet in diameter, and forty-four and a half feet deep, to the surface of the water, sixteen of which, at the bottom, are excavated in the solid rock. The other well is five feet in diameter by twelve feet deep. The water in both is pure and sweet, and in great abundance. Both wells are surrounded with drinking-troughs of stone for camels and flocks, such, doubtless, as were used of old by the flocks which were fed on the adjacent hills. The place is now

called by the Arabs, *Bir-es-seba*, which means, *well of the seven*, possibly in allusion to the "seven ewe lambs" which Abraham gave to Abimelech in token of their covenant. Gen. xxi, 28–30.

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## LECTURE V.

### CITIES OF THE FIRST GEOGRAPHICAL ERA—CONTINUED.

9. *Ai* was two or three miles east of Bethel. It is also called Hai, Aijah, and Aiath. Gen. xii, 8; Neh. xi, 31; Isa. xi, 28. Near this place Lot parted from Abraham. Gen. xiii, 3–11. It was the second city attacked by Joshua after crossing Jordan; and here the Israelites met their first repulse, owing to the sin of Achan. Josh. vii. Afterward they set an ambush to take the city by surprise, and succeeded. Josh. viii, 1–29. Near the city, on the north, was a deep valley, now called by the Arabs, *Wady el-Mutyah*, and other smaller valleys on the south-west, in which the ambuscade of the Israelites might easily have been concealed. The city is now in ruins, and its exact site unknown; but the Scriptures are so definite in describing its relative position and proximity to Bethel, (Gen. xii, 8; Josh. viii, 9,) that its true site is probably the same as Dr. Robinson supposes, about two and a half miles south-easterly from Bethel, where are still found ruins and traces of an ancient city. One hundred and twenty-three of the men of Bethel and Ai returned from the captivity. Neh. vii, 32. The Ai alluded to in Jer. xlix, 3, seems to have been a city of the Ammonites, near Rabbah.

10. *Bethlehem* is about six miles south of Jerusalem, on the road to Hebron. The name means "*House of Bread*," as if we should say "*Bread Town*." It is now called by the Arabs, *Beit Lahm*, that is, "*House of Flesh*." Bethlehem stands on the east and north-east slope of a long ridge of land, commanding an extensive view of the surrounding mountainous country, and particularly toward the east, where the valley opens, affording a prospect to the Dead Sea. Volney says the country about Bethlehem "is full of hills and valleys, and might be rendered very agreeable. The soil is the best in all these districts." This city existed in the time of Jacob, and was called Ephrath, or *the fruitful*, near which Jacob buried Rachel. Gen. xlviii, 7. It was called Bethlehem-ephratah, and Bethlehem of Judah, (Micah v, 2; Judg. xvii, 7,) to distinguish it from another Bethlehem, in the tribe of Zebulun. Josh. xix, 10, 15. The citizens were also sometimes called Ephrathites. Ruth i, 2. Boaz, David's great-grandfather, was a native of Bethlehem, Ruth ii, 1–4; and in this city and vicinity was the scene of the

beautiful story of Ruth, gleaning in the fields of Boaz after his reapers. Rehoboam fortified the place, 2 Chron. xi, 6; but though famous in sacred history, it always remained a small and unimportant town. Micah v, 2; Matt. ii, 6. Bethlehem is mostly celebrated as the native town of David, 1 Sam. xx, 6; but, above all, of the illustrious "son of David," Christ, the Saviour of the world. Luke ii, 4–7. A spacious church, alleged to be the most chaste architectural building now remaining in Palestine, still stands over the spot where our Saviour is supposed to have been born. It was built by the empress Helena, mother of Constantine the Great, in the fourth century after Christ.

Anciently a celebrated well of pure water stood near the gate of Bethlehem, for which David longed, and of which three of his mighty men procured for him a supply, at the great risk of their lives, during his war with the Philistines. 2 Samuel xxiii, 13–17: compare chap. iv, 17–20. There is still a deep wide cistern, or cavern, about a half or three-fourths of a mile from Bethlehem, beyond the deep valley north-by-east of the city, called the "Well of David," of which Dr. Clarke and his company drank in 1801, and whose waters are "pure and delicious." Dr. Robinson found it dry in 1838. Whether this was really the favorite well of David, we know not.

Bethlehem contains at present above three thousand inhabitants, all nominal Christians, but remarkable for their rudeness and ferocity. My young readers must understand, that these nominal Christians in the eastern countries are but the fallen descendants of the earlier Christian societies, and are in no wise better than the Mohammedans, having nothing of Christianity but the name.

11. *Gerar* was at the south-western part of the land, probably not far from Beersheba. It was "between Kadesh and Shur," (Gen. xx, 1,) which proves it to have been far south, near Arabia, though its exact site is not known. After the destruction of Sodom, Abraham removed from Hebron to Gerar, Gen. xx, 1; and afterwards, upon the occurrence of a famine in the land, Isaac also went to the same place. Gen. xxvi, 1, 6. This circumstance indicates the extreme fertility of this district. (See the Valley of Gerar noticed, Lecture XXII, sections 2, 3.) Early in the history of the country, this part was settled by the Philistines, (Gen. xxvi, 1,) a warlike tribe who had descended from Mizraim, son of Ham, (Gen. x, 13, 14,) and had probably emigrated from the seacoast east of the Delta, or Lower Egypt. Their kings appear to have assumed the common title, or name, Abimelech, and in these early times knew and feared the true God, and respected the claims of virtue. Genesis xx, 4–9; xxvi, 7–11. It was to Gerar that Asa, king of Judah, pursued the army of the Ethiopians, numbering one million, which he

overthrew, and at the same time subjugated Gerar and the surrounding country, (2 Chronicles xiv, 9–15,) by which we infer that the city had previously reverted to the Philistines, or some Arabian power. The exact location of Gerar has long been lost.

12. *En-mishpat*, called also *Kadesh* and *Kadesh-barnea*, (Gen. xiv, 7; Deut. ii, 14,) was at the south-eastern extremity of Palestine. Num. xxxiv, 3, 4; Josh. xv, 3. Dr. Robinson regards it as identical with the present fountain, *Ain el-Weibeh*, an important watering-place on the western side of the great valley, *el-Arabah*, about twenty-five geographical miles south of the Dead Sea. (See el-Arabah, noticed Lecture II, section 12.) *En*, in Hebrew, and *Ain* in Arabic, signify *fountain*. *En-mishpat* signifies *fountain of judgment*, and seems to be derived from two circumstances,—the actual existence of some important *fountain*, or *watering-place*, in that locality; and, secondly, the *judgment* which God pronounced upon the Israelites while encamped here, (Num. xiii, 20–35,) or that pronounced upon Moses and Aaron, by which they were prohibited entering Canaan. Num. xx, 10–12. In a similar way, the waters which Moses here brought from the rock were named "waters of strife," because the people "strove" with the Lord. Verse 13.

The city of Kadesh was in the "wilderness of Kadesh," (Psa. xxix, 8,) called also "desert of Zin," (Num. xx, 1,) which was the north-western section of the great desert of Paran. Num. xiii, 26. Kadesh was early taken and plundered by Chedorlaomer and his allies. Gen. xiv, 7. There seems to have been but one city of this name, which the Israelites visited twice during their wanderings. On their first arrival they sent out the twelve spies to view the land, preparatory to an attack; but afterwards murmuring, they were sentenced to return and die in the desert. Num. xiii, xiv. On their second arrival, about thirty-eight years afterwards, Moses brought water from the rock, as above noted; Miriam dies, Num. xx, 1; and the Israelites desire permission of the Edomites to cross their territory, so as to approach Palestine from the east. Being refused, (Num. xx, 14–21,) they are obliged to march southward to the Red Sea, "to compass the land of Edom." Num. xx, 21–29; xxi, 1–9. These facts, in connection with the location of Kadesh on the map, show that it is unnecessary to suppose two cities of the same name, as some geographers have imagined.

13. *Gaza* is about forty-five geographical miles south-west of Jerusalem, and about three miles from the shore of the Mediterranean. It stands on a low hill, about fifty or sixty feet above the plain, in the midst of the most extensive olive-grove in Palestine, surrounded by hills of moderate height, and sand-drifts, which extend along the coast. The district is naturally rich and fertile, but lacking moisture. The gardens around the

city are very luxuriant. Gaza is one of the oldest cities of Palestine, being mentioned in its earliest records as the southern boundary of the Canaanites. Gen. x, 19. It has always been a powerful and important city. Being situated on the great caravan road from Egypt to Syria, it has always enjoyed a lucrative inland traffic; while its vicinity to the sea enabled it anciently to maintain a port of its own, and carry on considerable commerce abroad. It was also situated on the route of the military expeditions which the monarchs of Egypt, and those of Syria and the East, waged against each other's dominions. This naturally exposed it to the calamities and changes of war. To the Egyptians, Gaza was the key of Palestine and Syria. Thus, one of the Pharaohs subdued it in Jeremiah's time, preparatory to his eastern expedition. Jer. xlvii, 1. This was probably Necho, who, as he marched forward through Palestine, was met by King Josiah, at Megiddo, where a severe battle ensued, in which Josiah was slain. 2 Chron. xxxv, 20–27.

Gaza is sometimes called Azzah, (Jer. xxv, 20,) and the district of Azzah, or Gaza, is called Hazerim. The Avim, or Avites, (same as Hivites,) first peopled this city and district, but were expelled by the Caphtorim, (same as the Philistines,) who held possession at the time of the Hebrews' settlement in Canaan. Deut. ii, 23. Joshua subdued the country to Gaza, (Josh. x, 41,) but spared the Anakim, or giants, of that city, and seems but imperfectly to have conquered it. Josh. xi, 21, 22; xiii, 1–3. Afterwards it was assigned to Judah, (Josh. xv, 20, 47,) by whom it was taken, "with the coasts thereof," Judg. i, 18; but it afterwards reverted to the Philistines, and was still one of their five principalities in Samuel's day. 1 Sam. vi, 17. Indeed, it appears always in Scripture as a Philistine city. From Gaza, Sampson escaped by night, by removing the gates, Judg. xvi, 2, 3: here afterwards he was imprisoned, and here he died. Judg. xvi, 21–31. Hezekiah, king of Judah, smote Gaza and the surrounding country. 2 Kings xviii, 1–8. The prophets utter severe judgments against Gaza, (Jer. xlvii, 5; Amos i, 6, 7; Zeph. ii, 4; Zech. ix, 5,) which have been fearfully accomplished. For five months Gaza opposed the assaults of Alexander the Great, who at length took the city by storm, slaughtered its brave defenders, sold their wives and children as slaves, and repeopled it with inhabitants drawn from the surrounding country. This was three hundred and twenty-eight years before Christ. About ninety-six years before Christ, Alexander Jannæus, king of the Jews, after a siege of one year, took Gaza, and utterly laid it waste. It was afterwards rebuilt under the Romans, and again laid in ruins by the Jews, about A. D. 65. Again it was restored, and has subsisted through various fortunes till now. The present population of Gaza is about fifteen thousand, being larger than that of Jeru-

salem; of these, there are about fifty-seven resident Christian families, besides visiting Christians, and the rest Mohammedans. The Arabic name of Gaza is *Ghuzzeh.**

14. *Timnath*, probably the same as the modern *Tibneh*, was in the north-west part of the territory allotted to Judah. Josh. xv, 1, 10. It was afterwards given to Dan, though the Philistines still retained possession of it. Judg. xiv, 1. Here Judah held possessions and kept his flocks. Gen. xxxviii, 12. Here Sampson married a wife, and propounded his famous riddle, (Judg. xiv, 1, 2, 12,) which proved ultimately the occasion of war between the Philistines and the Israelites. Judg. xiv, xv. Afterwards the Israelites took Timnath from the Philistines, but the latter reconquered it in the days of Ahaz, king of Judah. 2 Chron. xxviii, 16–18.

15. *Adullam* was about twenty miles south-west of Jerusalem, west of the mountains, near Eleutheropolis. (See Map No. 16.) It was reckoned as belonging to the western valley, or plain, and was assigned to the tribe of Judah. Josh. xv, 33, 35. It was a royal city of the Canaanites, whose king Joshua slew. Josh. xii, 7, 15. Here dwelt Hirah, the intimate companion and friend of Judah. Gen. xxxviii, 12. Rehoboam fortified Adullam, (2 Chron. xi, 5, 7,) and it seems afterward to have acquired considerable renown as a place of military strength, for we find it called "the glory of Israel." Micah i, 15. It was reinhabited by the Jews after the captivity. Neh. xi, 30. (For notice of the "cave of Adullam," see Lecture XX, section 21.)

16. *Salem* was the early name of Jerusalem, (Gen. xiv, 18,)

* In Acts viii, 26, we read that Philip is commanded to "arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." On this road Philip found the Ethiopian eunuch, and baptized him. The description of "*desert*" does not apply to Gaza, but to "*the way*" that led from Jerusalem to that city. Dr. Robinson's observations have shed some light upon this subject. Anciently there were three roads leading from Jerusalem to Gaza. The northern one was by Beth-horon and Ramleh. This was the longest route, but being the best, was then, as now, most frequented. The middle route was by Beth-shemesh, down the *Wady es-Surar*. (You can trace these routes on Map No. 15.) The southern road led by Eleutheropolis. (See Map No. 16.) All these roads still exist, and the southern one leads through the great plain, (described in Lecture XXII, section 2,) inhabited at present only by nomadic Arabs. This great plain, or valley, though naturally fertile, is so exposed to robbers from the desert, that, in its southern section, it sustains no cities or villages, and is but indifferently cultivated. In the time of Christ it was not inhabited by Jews, "nor is there any mention of cities or villages in the plain between Gaza and the mountains, [of Judah,] later than the time of Nehemiah." So that it is probable that in those early times, as now, it was connected with the Arabian desert. The Jews often called that a desert where there were no cities or villages. The road leading through this tract, therefore, might, in Hebrew phrase, properly be called "desert," that is, without villages or fixed habitations. This was probably the road Philip was directed to take.

which continued to be poetically applied in later times. Psa. lxxvi, 2. (See Jerusalem.)

17. *Pentapolis*, or the *five* cities "of the plain,"—Sodom, Gomorrah, Admah, Zeboiim, and Bela or Zoar. Gen. xiv, 2. They were situated "in the vale of Siddim, which is [the present bed of] the Salt Sea." Verse 3. (See Lecture XXVI, sections 8, 9, 10.) Of these royal cities nothing remains, except, perhaps, the site of Zoar, which Irby and Mangles identify with the ruins which they discovered near the mouth of Wady Kerak, at the south-east shore of the Dead Sea. The city of Zoar was spared from the general catastrophe of the cities of the plain, at the earnest request of Lot, Gen. xix, 17–25; but its proximity to that scene of terror induced the affrighted patriarch to abandon it afterwards, and take refuge in the adjacent mountains eastward, where by his two sons, incestuously begotten, he became the father of the Ammonites and Moabites. Gen. xix, 30–38. Zoar was well known in the days of Moses, (Deut. xxxiv, 3,) and in later times was still reckoned as a city of Moab. Isa. xv, 1, 5; Jer. xlviii, 34. It is also mentioned by Josephus, and later writers down to a comparatively late date.

18. *Succoth* lay in the "valley of Succoth," which was part of the valley of Jordan, east of the river, and within the territory of Gad. Josh. xiii, 24, 27. Here Jacob halted on his return from Padan-aram, and built him a house and tents; hence the place was called *Succoth*, which means *tents*, or *booths*. Genesis xxxiii, 17. Gideon severely punished the elders of this city for refusing to assist in the destruction of the Midianitish army. Judg. viii, 15, 16: compare verses 4–7. In the clay ground near this city, Solomon cast the vessels of the temple. 1 Kings vii, 40–46.

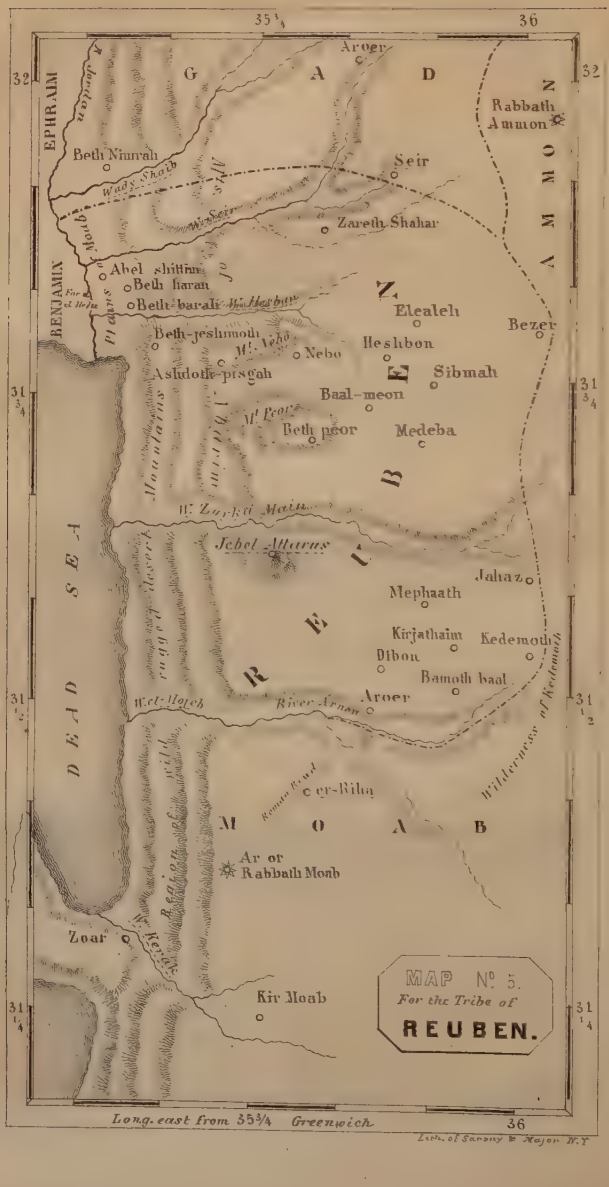
19. *Penuel*, or *Peniel*, signifies *the face of God*, and was so called from the circumstance of Jacob's seeing the Angel of God, for he said, "I have seen God face to face, and my life is preserved." Gen. xxxii, 30. With this angel he wrestled all night. Verses 24–29. Afterward a fortified town stood here, which was dismantled by Gideon, and its male inhabitants slain, for refusing to supply food for his army while pursuing the Midianites. Judg. viii, 9, 17. Penuel was rebuilt by Jeroboam, about two hundred and seventy years after. 1 Kings xii, 25.

20. *Dothan*, or *Dothaim*, was about twelve miles north of Samaria, south of the great plain of Esdraelon, on or near the caravan track from Egypt to Syria. Here Joseph's brethren fed their flocks upon the surrounding hills and valleys, and here they sold their brother as a slave to the Ishmaelites. Genesis xxxvii, 17, 28. Here dwelt Elisha the prophet, when the king of Syria sent a strong detachment of his army to arrest him. 2 Kings vi, 11–14. The camp of Holofernes reached to

Dothan. Judith vii, 3. Tradition has erroneously located Dothan, and the pit into which Joseph was cast, (Genesis xxxvii, 23, 24,) north-west of the Sea of Cinneroth. (See Lecture IX, section 10.)

21. *Edar*, or *Migdal Edar*. Edar literally means *flock*, and Migdal Edar, the *tower of the flock;* and thus the words are translated in Micah iv, 8. But it seems evident that a place called Edar, or, rather, Migdal Edar, stood near Bethlehem,—possibly a name given to Bethlehem itself,—near which Jacob pitched his tent, soon after Rachel's death. Gen. xxxv, 21. In Micah iv, 8, the phrase "tower of the flock," (Hebrew, "Migdal Edar,") seems to be put figuratively for the royal line of David; and the "stronghold," in the same verse, (Hebrew, "Ophel,") seems to be a figurative allusion to the fortified hill Ophel, near Mount Zion, in Jerusalem. (See Lect. XXXVIII, sec. 20.) Migdal (*tower*) is several times in Scripture compounded with other words, and used as a proper name. In such cases it seems to denote a town fortified by a tower. Thus, there is a Migdal-el, (*tower of God*,) in the tribe of Naphtali, (see Lecture IX, section 5,) and a Migdal-gad, (*tower of Gad*,) in the tribe of Judah, reckoned among the cities of "the valley," or western plain. Josh. xv, 37.

22. *Hazezon-tamar*, called also *Engedi*, was situated near the western shore of the Dead Sea, nearly half way from its northern to its southern limit, at the base of the mountains. The later name (Engedi, or *Fountain of the Kid*) was taken from the fountain near by, and still called by the Arabs, *Ain Jidy*, same as Engedi. This fountain "bursts forth at once a fine stream upon a sort of narrow terrace or shelf of the mountain, more than four hundred feet above the level of the sea. The stream rushes down the steep descent of the mountain below, and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern climate." The declivity below the fountain, along the brook, seems to have been once terraced for tillage and gardens; and near the foot of the mountain are the ruins of a town, which, however, exhibit nothing of special interest. From the base of the mountain a fine rich plain slopes off nearly half a mile very gradually to the shore. It was on this fertile declivity and plain, shut in by high, wild, precipitous, and barren mountains, that the ancient city of Engedi stood. Owing to local causes, the climate of En-gedi is much warmer than is common to the same latitude. Dr. Robinson says, "We here encountered an Egyptian climate and Egyptian productions. And such is the richness of the soil, both along the descent below the fountain and on the little plain, and such the abundance of water, that nothing but tillage is wanting to render this a most prolific spot. It would be admirably adapted to the cultivation of tropical fruits." Josephus


35¼
36
Aroer
G A D
Rabbath Ammon
AMMON
EPHRAIM
Beth Nimrah
Wadi Shaib
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Beth haran
Beth barah
BENJAMIN
Elealeh
Bezer
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Mt. Nebo
Nebo
Heshbon
Ashdoth-pisgah
Sibmah
Baal-meon
Mt. Peor
Beth peor
Medeba
Mountains of Abarim
W. Zurka Main
Jebel Attarus
Jahaz
Mephaath
Kirjathaim
Kedemoth
Dibon
Bamoth baal
Aroer
River Arnon
Wilderness of Kedemoth
DEAD SEA
rugged desert
Wel Hajeh
Roman Road
Ger-Rilla
M O A B
Ar or
Rabbath Moab
Zoar
Wady Kerek
Kir Moab
MAP No. 5.
For the Tribe of
REUBEN.
Long. east from 35¾ Greenwich
36
Lith. of Sarony & Major N.Y.

says En-gedi was celebrated for beautiful palm-trees and the opobalsam; and Solomon, long before, had celebrated the "vineyards of En-gedi" in Song. Canticles i, 14.

The first mention of this place is under its ancient name Hazezon-tamar, in Gen. xiv, 7, where we find it a city of the Amorites, smitten by the army of Chedorlaomer, before the destruction of Sodom. Under the name En-gedi, it occurs as a city of Judah, belonging to the desert. Josh. xv, 61, 62. It gave name to the adjacent section of the wilderness, where David found a retreat from Saul. 1 Sam. xxiii, 29; xxiv, 1. In later days the "children of Moab and Ammon," and other Arabian tribes, allied to invade Judah, in the days of Jehoshaphat, and marching up the shore of the Dead Sea, discovered themselves to the Hebrews first at Engedi. 2 Chron. xx, 1, 2. (See Lecture VIII, section 5.) The "ascent by the cliff of Ziz," mentioned verse 16 of the same chapter, is probably the difficult and dangerous pass in the mountains, described by Dr. Robinson, through which they issued from the lake shore into the desert west. The last we read of En-gedi in Scripture, is where it occurs in one of the prophetic visions of Ezekiel. Chap. xlvii, 10. The modern Arabic name of this place is *Ain Jidy*, which means the same as En-gedi, and the arable soil around is still cultivated by the Arabs.

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# Second Geographical Era.

## GEOGRAPHY AND HISTORY OF THE SEVERAL TRIBES OF ISRAEL.

### LECTURE VI.

#### ON THE TRIBE OF REUBEN.

1. In this lecture I am to speak of the tribe of Reuben, which, as you will see on the map, was bounded north by the tribe of Gad, east by the country of Ammon, south by Moab, and west by the Dead Sea and Jordan.

*Physical Geography of Reuben.*

2. The general district embracing the tribe of Reuben and the southern portion of Gad, is now called by the Arabs the *Belka*, and lies between the brooks Arnon and Jabbok. Burckhardt, speaking of his travels through this region, says, "We had now entered a climate quite different from that of the Ghor, (or valley of the Jordan.) During the whole of yesterday we had been much oppressed by heat, which was never lessened by the

slightest breeze: in the *Belkan* mountains, on the contrary, we were refreshed by cool winds, and everywhere found a grateful shade of fine oak and wild pistachio trees, with a scenery more like that of Europe than any I had yet seen in Syria. The superiority of the pasturage of the *Belka* over that of all southern Syria, is the cause of its possession being much contested. The *Bedawin* (that is, the *desert-men*, or *Arabs*) have this saying, 'Thou canst not find a country like the *Belka*.'" It is curious to turn from these statements of a modern traveler, and read in the Bible that, more than three thousand years ago, the tribe of Reuben, with that of Gad, perceiving these rich pasture-grounds, "came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealch, and Shebam, (Shibmah,) and Nebo, and Beon, (Baal-meon,) even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan." Num. xxxii, 1–5. If you look on the map you will find most of the places here mentioned. Moses granted their request, and settled them east of Jordan. It is pleasing thus to trace the correspondence between ancient Scriptural accounts and modern observation and discovery. Though the country of Reuben was mountainous in the central district, and hence more fitted for grazing, yet on the west, east, and south-east, it contained many beautiful valleys, and plains, and sloping hills, whereon were anciently cultivated many fruitful fields and luxuriant vineyards. The plains of Reuben are often referred to in Scripture. Josh. xiii, 9; xvi, 17, 21; Jer. xlviii, 8, 21. It is also traversed by many deep ravines, through which flow wild and rapid winter torrents.

3. *Abarim* was the principal chain of mountains belonging to this tribe, and is the southern continuation of Mount Gilead. The summit of these mountains commands an extensive prospect west of the Jordan. Somewhere in this range are the celebrated eminences of Nebo, Pisgah, and Peor; but the exact location of these hills has not been satisfactorily ascertained, for when viewed from the mountains near Jericho, Abarim presents "apparently one level line of summit, without peaks or gaps." But this whole eastern region has been less thoroughly examined than that west of Jordan, so that future and more careful observation may determine the respective localities of these places. In the mountains of Abarim the Israelites made their last encampment before they "pitched in the plains of Moab." Num. xxxiii, 47, 48.

4. *Nebo* and *Pisgah*, from the manner in which the names stand connected in Scripture, seem to be one and the same

elevation, or section, of Abarim. *Pisgah* means *eminence*, and is probably only the *highest part*, or *summit*, of that section of the mountain called Nebo. The loftiest peak of Abarim is that which is now called *Jebel Attarus*, about ten miles north of Arnon. It is represented as barren, its summit being marked by a wild pistachio-tree overshadowing a heap of stones. Several travelers have taken this for the Nebo of Scripture; but it is too far south to be "over against Jericho," according to the description of Moses. You will see Nebo put down on the map in the neighborhood where it should be sought for, according to Moses' account. It was here Moses stood and viewed the land of Canaan west of Jordan, and here he died and was buried, (Deut. xxxiv, 1-6,) not being permitted to cross the Jordan because he honored not God at the waters of Meribah. Deut. xxxii, 48–51.

5. *Peor* was a part or eminence of Abarim that overlooked the plains of Jordan. While the Israelites lay encamped on these plains, Balak, king of Moab, took Balaam, a Gentile prophet, to the top of Peor, where, in the sight of Israel, he might draw from him an anathema or curse upon God's people. Num. xxiii, 27, 28; xxiv, 2: compare chap. xxii, 1–6.

6. "On the eastern shore of the Dead Sea," says Dr. Shaw, "is an exceeding high ridge of desolate mountains, no otherwise diversified than by a succession of naked rocks and precipices, rendered in several places more frightful by a multiplicity of torrents which fall on each side of them. This ridge is continued all along the eastern coast of the Dead Sea, as far as our eye could conduct us,* affording all the way a most lonesome and melancholy prospect." It was in a cave somewhere in the southern part of this dreary mountain, that Lot and his daughters dwelt, after the overthrow of Sodom. Gen. xix, 30.

7. *Arnon* is the only brook, or river, mentioned in Scripture as belonging to Reuben, though there are several others in the same territory. It is a wild torrent, flowing mostly through a deep, rocky channel, now called by the Arabs *Wady el-Mojib*. Arnon rises in the mountains of Abarim, or southern Gilead, on the east, runs partly in a circuit, but in general westerly, and empties into the Dead Sea. Its whole course is computed by Burckhardt at about eighty miles. It was the old boundary between the Moabites and Amorites, (Num. xxi, 13,) and was afterwards the southern boundary of the Hebrew territory on the east of the Dead Sea. Deut. iii, 8. The Israelites crossed Arnon, on the east border of Moab, as they entered the Promised Land, (Judg. xi, 18,) and encamped near the spot rendered famous in the ancient wars between the Amorites and Moabites, by a great battle which they fought there. (See Pat-

* Dr. Shaw saw this ridge from Mount Quarantania, near Jericho. See Map No. 1.

rick's Com. on Numbers xxi, 14, 15.) At this encampment near Arnon, the Israelites, by God's direction, "digged," or rather discovered, a well which supplied them with abundance of excellent water. It was customary in that country, in times of an invasion, for the inhabitants to stop up and conceal all the public wells and fountains, so as to cut off all supplies of water from the enemy. It appears that the Moabites had, on this occasion, done the same towards the Israelites, which had brought the army of the latter into great distress and peril. They were still "in the wilderness that cometh out of the coasts of the Amorites." In commemoration of the event they called the place *Beer*, a *well:* "This is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water." On this occasion the people chanted the following thanksgiving ode, Num. xxi, 16–18:—

> "Spring up, O WELL! sing ye thereto!
> The WELL! princes searched it out;
> The nobles of the people have digged it;
> By their decree, by their act of government."
> *Kennicott's Translation.*

There is a graphic description given by Isaiah, which I cannot explain so well as by first giving you an extract from Burckhardt respecting the valley of Arnon. "The view which the Mojeb (valley of Arnon) presents," says he, "is very striking. From the bottom, where the river runs through a narrow strip of verdant level about forty yards across, the steep and barren banks arise to a great height, covered with immense blocks of stone which have rolled down from the upper strata; so that, when viewed from above, the valley looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems no possibility of descending to the bottom. The distance from the edge of one precipice to that of the opposite one, is about two miles in a straight line.

"We descended the northern bank of the Wady [at Aroer] by a foot-path, which winds among the masses of rock, dismounting on account of the steepness of the road. This is a very dangerous pass, as robbers often waylay travelers here, concealing themselves behind the rocks till their prey is close to them. Upon many large blocks by the side of the path I saw heaps of small stones, placed there as a sort of weapon for the traveler in case of need. No Arab passes without adding a few stones to these heaps. There are three fords across the Mojeb, (Arnon,) of which we took the most frequented. We were thirty-five minutes in reaching the bottom. The river, which flows in a rocky bed, was almost dried up, [it was in July, 1812,] but its bed bears evident marks of its impetuosity in the rainy season."

In connection with this description of the valley of Arnon,

the difficulty of passing it, the fewness of its fords,—only three in number,—read Isa. xvi, 2: "For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon." You will see in the ninth section of this lecture, that Tiglath-pileser, king of Assyria, had devastated the country east of Jordan, and taken the Reubenites and other tribes into captivity. In this desolate condition of things the Moabites advanced north of the Arnon, and repossessed themselves of their old lands, behaving very haughtily towards the remaining poor Israelites, and speaking blasphemously against the God of the Hebrews. Isaiah prophesies against them, predicting that, ere long, they will retreat suddenly and in terror to their native land. The scene at Arnon is well chosen. They must recross that river. The fords were few, and difficult of passage. Thither they would fly in great numbers,—homeless, affirighted, dismayed,—"like a wandering bird cast out of her nest." The fords would become choked up by the multitude, and the general tumult, confusion, and distress, would be especially memorable at the "fords of Arnon." (See section 17 of this lecture.)

8. *The Plains of Moab*, so called because they belonged to the Moabites before their disastrous wars with the Amorites, embraced that part of the Jordan valley which lies east of the river, opposite Jericho. "The eastern mountains here retire in a small arc of a circle, forming a sort of recess, and leaving the eastern plain much broader than in any other part" of the valley on that side the river. The whole breadth of the Jordan valley, east and west of the river, at this point, is from ten to twelve English miles,—being nearly two miles wider than the basin of the Dead Sea at Engedi. The plains of Moab are not destitute of vegetation, as is most of the Jordan valley, but appear covered with shrubs, and near the foot of the eastern mountains display a very verdant region. Here the Israelites lay encamped for several months, prior to the death of Moses, Num. xxii, 1; here Moses wrote the Book of Deuteronomy, a few weeks before his death, Deut. i, 1–5; while encamped here the Israelites were enticed into the impure worship of Baal-peor, with the Midianites, (see Lecture XXVIII, section 2;) and opposite this encampment they crossed the Jordan.

### *Historical Notice of Reuben.*

9. *Reuben* was Jacob's eldest son, (Gen. xxix, 32,) to whom, according to the laws of primogeniture in those early ages, belonged the office of priest in the family after the decease of the father, a double portion of the paternal estate, (Deut. xxi, 17,) and the entire authority and dignity possessed by the father. Reuben, therefore, should have been the ruler of his brethren, and his tribe the most honorable of the tribes of Israel. But he

was a wicked man, and committed so great a crime against God and his own father, (Gen. xxxv, 22,) that Jacob recalled it to mind with abhorrence upon his dying bed, and as a just punishment deprived him of the power and dignity of his birthright, declaring prophetically at the same time that "he should not excel." Gen. xlix, 3, 4. To the same effect are Moses' dying words respecting this tribe: for though in Deut. xxxiii, 6, it reads, "Let Reuben live, and not die, and let not his men be few;" yet, as Bp. Patrick says, the words in the Hebrew may be exactly translated thus: "Let Reuben live and not die, *though* his men be few;" that is, let his posterity preserve a distinct existence as a tribe, though less powerful and prosperous than others, or than belonged to the first-born. A pious father's curse upon an undutiful child is a sad evil. Jacob took the privileges of the first-born from Reuben, and distributed them among several tribes. The authority and rule belonging to the birthright he gave to Judah, Gen. xlix, 8–12; 1 Chron. v, 2; the "double portion" of wealth and temporal blessings, he transferred to Ephraim and Manasseh, of whom the former was the chief, Gen. xlviii, 17–20; xlix, 22–26; 1 Chron. v, 1; while the priesthood, the most sacred privilege of the first-born, was afterwards vested in the tribe of Levi. Num. iii, 5–13.

The doom, "Thou shalt not excel," prophetically uttered by Jacob, was exactly fulfilled. This tribe never produced any great men; nor did it ever signalize itself by great deeds, except that in Saul's day they engaged with the tribe of Gad and Manasseh east, in an expedition against the Hagarites and other Arabian tribes on their east border. 1 Chron. v, 18, 22. They were also faithful, with the Gadites and Manassites, during the long wars of Joshua, as they had promised Moses, (Num. xxxii, 16–32,) for which Joshua finally commends them, and sends them to their homes with his blessing. Josh. xxii, 1–6.

When the tribe of Reuben left Egypt, it numbered 46,500 adult males, which ranked it as the seventh in population; but at the later census, taken thirty-eight years after, and just before entering Canaan, its numbers had decreased to 43,730, which rendered it the ninth in population. Num. i, 21; xxvi, 7. This would still give an entire population of about 218,000. This tribe was variously oppressed and annoyed by the hostile nations of Arabia and Syria, during the period of the Judges of Israel. About five hundred and eighty-eight years after their settlement in the land, commenced the conquest and cruel tyranny of Hazael, king of Syria, (2 Kings x, 32, 33,) which continued thirty-five years, to the reign of Jeroboam the Second. 2 Kings xiv, 23–27.

About seven hundred years after the Reubenites had settled in their land, Tiglath-Pileser, king of Assyria, came with a great army and subdued all the country, and carried the people away

captives into Media and Assyria, and the countries beyond the Euphrates. 1 Chron. v, 25, 26. This left the whole eastern country very desolate, and the Moabites, taking advantage of this defenseless condition of things, repossessed themselves of most of the cities and territory of Reuben. You will perceive in Lecture XXVII, section 25, that the Moabites and Ammonites anciently possessed this territory. From them it was taken in a bloody war by the Amorites. Moses took it from the Amorites and gave it to Reuben, from whom it was taken by Tiglath-Pileser, when it finally reverted to its original owners, the Moabites. These held it in the times of Isaiah, Jeremiah, and Ezekiel, who speak of the cities of Reuben as now belonging to Moab, and denounce judgments upon that nation for its insolent conduct towards Jehovah and his people. Isa. xv, xvi; Jer. xlviii; Ezek. xxv, 8–11.

*Cities of Reuben.*

10. *Heshbon* was the ancient capital of Sihon, king of the Amorites. Num. xxi, 26–28. It stood on the summit and sides of an insulated hill in the mountains of Abarim, about twenty miles east of the point where the Jordan empties into the Dead Sea. Although given to Reuben, (Numbers xxxii, 37; Joshua xiii, 15–17,) it is sometimes reckoned to the tribe of Gad, (Josh. xxi, 39; 1 Chron. vi, 80, 81,) probably because it was shared in common by them both, as Jerusalem was by Judah and Benjamin. Heshbon was once an opulent and powerful city, having many dependent cities both in the hill and plain country. Josh. xiii, 17. It was celebrated for its artificial pools and reservoirs of water. Cant. vii, 4. There are still found pools among the ruins of this city, which have been supposed to be the remnants of those celebrated in the Song of Solomon; "but, say Irby and Mangles, 'the ruins are uninteresting, and the only pool we saw was too insignificant to be one of those mentioned in Scripture.' In two of the cisterns among the ruins they found about three dozen of human skulls and bones, which they justly regard as an illustration of Gen. xxxvii, 20." The ruins of Heshbon still indicate a town of considerable size and strength. The Arabs still call the place *Hesban.*

11. *Elealeh* is generally mentioned in connection with Heshbon, indicating that it stood in the neighborhood of that city. Isa. xv, 4; xvi, 9; Jer. xlviii, 34. Accordingly it is found by travelers about a mile and a quarter north-east of Heshbon. It stands upon the summit of a hill, from which circumstance it seems to take its name, commanding a very extensive prospect. It is now in ruins, and is called by the Arabs *El-Al*, a name corresponding to the Hebrew *Elealeh.*

12. *Sibmah*, according to Jerome, stood about five hundred paces from Heshbon. It is called *Shebam* in Numbers xxxii, 3,

and in verse 38 of the same chapter, *Shibmah*. It was anciently celebrated for its luxuriant vineyards. Isa. xvi, 8, 9. Jeremiah says these vineyards extended to "the sea of Jazer." Jer. xlviii, 32. Jazer was several miles north of Sibmah, in the tribe of Gad, and the "sea of Jazer" was probably some artificial pond, or body of water, near the city. So Rabbah, or Rabbath-Ammon, is called "the city of waters," for a similar reason. 2 Sam. xii, 27. (See Lecture VII, section 6.)

13. *Baal-meon* was about two miles south-west of Heshbon. The place is now in ruins, and is called by the Arabs *Main*. It is called in Scripture *Beth-baal-meon*, *Beth-meon*, and *Beon*, (which seems to be put for *Meon*.) Joshua xiii, 17; Jeremiah lxviii, 23; Num. xxxii, 3. *Baal-meon* means *Baal's habitation; Beth-baal-meon* is the *house* or *temple of Baal's habitation;* and *Beth-meon*, the *house* or *temple of habitation*. This name was given to the city in honor of *Baal*, the chief god of the Phœnicians, and the same as *Bel*, the chief god of the Babylonians. (See Isa. xlvi, 1; Jer. l, 2; li, 44.) This custom of naming cities and places, and even persons, after the tutelary or guardian deity of the country or particular district, was universal among all heathen nations;* but the Israelites were commanded to change such names, lest they should perpetuate the memorials of idolatry, and seem to render reverence to these false gods. Accordingly, many of them they did change, as Kirjath-baal, *city of Baal*, to Kirjath-jearim, *city of forests;* and so of others. Exod. xxiii, 13; Num. xxxii, 38; Josh. xviii, 14. Baal was worshiped in different places in the mountains of Abarim. Num. xxii, 41.

14. *Bamoth-baal* means the *high places of Baal*, or *heights sacred to Baal*. This city stood in the valley of Arnon, south-east of Heshbon. It is also called *Bamoth*, and was one of the encampments of the Israelites. Num. xxi, 19.

15. *Kirjathaim*, or *the double city*, was situated in a plain in the southern part of Reuben, near Moab. It was one of the cities early rebuilt and fortified by the Reubenites, being a frontier town. Num. xxxii, 37. It is called *Kiriathaim* in Jer. xlviii, 1, 23; Ezek. xxv, 9; but the name is the same, in the Hebrew, as in other places, the *j*, in the English, only being changed to *i*. In Abraham's time the Emims, who were a tall,

* Thus *Beth-shemesh, the house* or *temple of the sun;* and in Greek, *Heliopolis*, the *city of the sun*. So also *Pharaoh*, same as *Phra* or *Phre, the sun; Belteshazzar, the treasure of Bel; Nebuchadnezzar, the treasure of Nebo*, or *Nebo, the prince of gods*. The Hebrews often combine the name of the true God with their names of places and persons; thus, *Bethel, house of God; Penuel, the face of God*, &c. But most of their cities being already named when they entered the land, we find this peculiarity displayed more in their proper names of persons than places: thus, *Adonijah, God is my Lord; Daniel, God is my Judge; Eliab, God my Father; Samuel, asked of God*, &c.

giant-like race of men, dwelt in Shaveh-Kiriathaim; that is, in *the plain of Kirjathaim.* But they were vanquished and plundered by Chedorlaomer's army, (Gen. xiv, 5,) and afterwards expelled the country by the Moabites. Deut. ii, 9–11. There is another Kirjathaim in Naphtali. 1 Chron. vi, 76.

16. *Dibon* was situated about three miles north of Arnon, directly south of Heshbon. Here the Israelites encamped after crossing Arnon. Subsequently the tribe of Gad enlarged and fortified it, and called it Dibon-gad. Num. xxxii, 34; xxxiii, 45. Isaiah calls it Dimon. Isa. xv, 9. The place now is in ruins, which are extensive, but offer nothing of special interest. The Arabs call it *Dhiban.* There was also another Dibon in the tribe of Judah. Neh. xi, 25.

17. *Aroer* stood on the northern bank of the Arnon, on the verge of a high, precipitous range of rocks, down which only a winding foot-path leads to the river. Josh. xii, 2. In Joshua xiii, 9, 16, Aroer is associated with "the city that is in the midst of the river," from which it has been conjectured that the city consisted of two parts,—the one on the bank of the river, and the other in the valley, or channel, surrounded by natural or artificial branches of the stream. Aroer probably stood near an ancient ford of Arnon; for Jeremiah calls on the inhabitants to "stand in the way" and interrogate the fugitives as to the cause of the calamity that thus forced them to fly their country. Jer. xlviii, 19. Isaiah, also, refers to the same judgments upon Moab. Chap. xvi, 2. These prophecies point to a day when the Moabites should abandon the territory of Israel which they had unjustly seized, (see section 7 of this lecture,) and return in great confusion and dismay to their own land. Aroer is now in ruins, and is called by the Arabs *Arayir.*

18. *Beth-Peor* probably stood on or near Mount Peor, southwest of Heshbon. The name means *the house* or *temple of Peor;* and Peor, or Baal-Peor, was a god of the Moabites worshiped by impure rites. Num. xxv, 1–3. (See Lect. XXVIII, sec. 2.)

19. *Nebo* probably stood on or near Mount Nebo, which, according to Eusebius and Jerome, was about six miles west of Heshbon; but, as we have already remarked, modern travelers have not identified this mountain. The city of Nebo, however, probably stood in the neighborhood above described, where are still seen the ruins of a city, which the Arabs call *Neba.* Nebo was early enlarged and fortified by Reuben, (Numbers xxxii, 37, 38,) and is designated among the doomed cities of the Moabites, after the captivity of Reuben. Isa. xv, 1, 2. The city probably took its name in honor of Nebo, an ancient god of the Babylonians, (Isa. xlvi, 1,) supposed to represent the planet Mercury, and to be the scribe of the heavens, recording the succession of celestial and terrestrial events.

20. *Medeba* was situated upon a round hill, about four miles

south-east of Heshbon. It was possessed of a fine strip of plain country, (Josh. xiii, 9, 16,) where, probably, the battle was fought between Joab and the Ammonites and Syrians, "before the gate of the city." 1 Chron. xix, 7–9. Medeba, now in ruins, still retains its ancient name, being called by the Arabs *Madeba*. "The ruins are about a mile and a half in circuit, but not a single edifice remains perfect."

21. *Beth-barah* literally means *house of passage*, or, as we would call it, *ferry-house*. It stood opposite the southern ford of Jordan, at which place there were also ferry-boats. 2 Sam. xix, 18. Gideon ordered the fords of Jordan to be taken by the Israelites to Beth-barah, in order to intercept the Midianites, who, in retreating to their own country, must necessarily cross the Jordan. Judg. vii, 24. In the New Testament it is called "Bethabara beyond Jordan," that is, east of Jordan, and was one of John's baptismal stations. John i, 28.

22. *Beth-jeshimoth*, or *the house of desolations*, was situated about ten miles south-east from Jericho, in the eastern valley of Jordan, near the Dead Sea. Josh. xii, 3; xiii, 19, 20. Beth-jeshimoth was the southern limit of the Israelitish camp while in the plains of Moab. Num. xxxiii, 49. It also stood on the north-western frontier of Moab, after the time of the captivity of Reuben by Tiglath-pileser, and seems to have been an important post of defense. Ezek. xxv, 9.

23. *Beth-diblathaim*, or *the house of the two round cakes*, probably so called from the shape of the city, was one of the cities in the plain country somewhere in the south-west of Reuben, which the Moabites had recaptured, and against which the Divine judgments were denounced. Jer. xlviii, 21, 22. This city stood near the Arabian Desert, as we learn from Ezekiel vi, 14, where it is called *Diblath*. It is also called *Almon-diblathaim*, or *the concealment of the two cakes*, and was a station of the Israelites before they "pitched in the mountains of Abarim, before Nebo." Num. xxxiii, 46, 47.

24. *Bezer* stood somewhere in the eastern district of Reuben, in the plain, not far from the desert, and was appointed by Moses as a city of refuge. Deut. iv, 41–43; Josh. xx, 8. It was afterwards assigned to the Levites. Josh. xxi, 34, 36.

25. *Jahaz* was situated also on the south-eastern frontier of Reuben, near the Desert of Arabia. It is celebrated as the place where king Sihon fixed his camp, and where he fought the disastrous battle with Moses, by which he lost his life and his kingdom. Num. xxi, 23, 24; Deut. ii, 32, 33; Judges xi, 20, 21. It was also called *Jahazah* and *Jahzah*. It was given to the Levites. Josh. xxi, 34, 36; 1 Chron. vi, 78.

26. *Ashdoth-pisgah* means the *ravines* or *springs of Pisgah*. It seems to have been situated at the foot of Pisgah, in a place celebrated for springs of living water, and not far from the

north-east coast of the Dead Sea. Deut. iii, 17; Josh. xii, 3. In Deuteronomy iv, 49, the name of this place is translated "springs of Pisgah."

27. *Abel-shittim* was the last encampment of the Israelites before they crossed the Jordan. Num. xxxiii, 49. It was situated in the "plains of Moab," between the Jordan and Beth-jeshimoth. In our Lord's time it was known as Abila, and Josephus says it lay sixty stadia from the Jordan. Eusebius says it was near Mount Peor. It is more frequently known as Shittim. Num. xxv, 1; Josh. ii, 1; Micah vi, 5. It was here the Israelites were punished for being seduced into the worship of Baal-peor.

28. *Beer*, or *the well.* This name was given to an encampment of the Israelites near the northern bank of Arnon, because there, by a special Divine direction, a public well was discovered, which supplied the people with water. Num. xxi, 16. This might have been the place to which Jotham fled from Abimelech. Judg. ix, 21. It would seem natural also to understand it as the residence of the Berites, mentioned 2 Samuel xx, 14, as it is there placed in contrast with Abel, a city well known to have existed in the northern border of Palestine.

29. There are some other cities of Reuben, but as we know little concerning them besides their names, we will pass them by. In reading this lecture you will be struck with the prevalence of idol-worship in these early times, as indicated by the names of cities. Also I wish you to remember that many of the ancient Scripture names of places in this district are still spoken by the native Arabs, having been preserved by tradition for more than three thousand years, and some of them nearly four thousand years. You will find, too, if you have carefully searched out the references, that the Bible descriptions of places, of physical geography, climate, and productions, are found to be correct, so far as modern travelers have made observation. How faithful, then, how minutely correct and clear, are the statements of God's word! Are they not worthy your careful study and your highest confidence?

## LECTURE VII.

### ON THE TRIBE OF GAD.

*Physical Geography of the Tribe of Gad.*

I AM now to speak to you of the distinct history and geography of the tribe of Gad, which, as you see on the map, was bounded north by Manasseh east, east by Ammon and other Arabian tribes, south by Reuben, and west by Jordan. It reached from Reuben on the south to the south-east shore of the Sea of Cineroth. Josh. xiii, 24–28. On the eastern border of Palestine it is not easy to fix a definite boundary. Between the possessions of Israel east of Jordan, and the Arabian and Syrian deserts, lay a somewhat extensive territory, in many places exceedingly fertile, partly mountainous and partly plain, inhabited by various tribes, of which the Maachathites, Geshurites, and Ammonites, were the most powerful. Several powerful cities stood in this district; but as this belongs to the geography of Arabia, I cannot here speak of it. (See under Hauran, Lect. II, section 14.)

2. The tribe of Gad occupied the central district of Mount Gilead, called by Moses "half mount Gilead," (Deut. iii, 12,) and also most of the eastern valley of Jordan, from Lake Cineroth (called also Chinnereth) to the Dead Sea. Deut. iii, 16, 17. Part of this territory, probably that part south of Jabbok, was anciently owned by the Ammonites, and hence the Gadites were said to have possessed "half the land of the children of Ammon." Josh. xiii, 24, 25. But, as I have before stated, the Amorites held this territory by conquest in Moses' time, and Moses took it from the Amorites. In 1 Sam. xiii, 7, it is called "the land of Gad."

3. What was said of the district of the *Belka*, in the preceding lecture, (section 2,) applies to all that portion of the country of Gad south of Jabbok. Similar representations of the country of Gad north of Jabbok are given by Mr. Buckingham, who traveled through this district. He says: "The mountains here are called the land of Gilead in Scripture. . . . We continued our way over this elevated tract, continuing to behold with surprise and admiration a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, and at every new turn presenting the most magnificent landscapes that could be imagined . . . The general face of this region improved as we advanced further in it; and every new direction of our path opened to us views which surprised and charmed us by their grandeur and beauty. Lofty mountains gave an outline of the most magnificent character; flowing beds of

Long. east from Greenwich
35 3/4
36
Abila
MANASSEH EAST
Gadara
Beth-arbel
Ramoth-mizpeh
el-Husn
Dium
Pella
Mizpeh of Gilead
Betonim
Jabesh gilead
Jogbehah
Debir
Mahanaim
Amathus
Argob
Gerasa
Rogelim
Penuel
Succoth
Ramoth-gilead
Highest elevation in Gilead 3000 ft.
Ataroth
Jazer
Aroer
Rabbath Ammon
Beth-nimrah
Beth-haran
MAP, No. 6.
For the Tribe of
GAD.
ISSACHAR
MANASSEH WEST
EPHRAIM
BENJAMIN
REUBEN
AMMON
GILEAD
32 1/2
32 3/4
32
35 3/4
36
Lith. of Sarony & Major, N.Y.

secondary hills softened the romantic wildness of the picture; gentle slopes clothed with wood gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation; and herds and flocks gave life and animation to scenes as grand, as beautiful, and as highly picturesque, as the genius or taste of a Claude could either invent or desire."

Mr. E. Smith, who traveled through Gilead in the spring of 1834, says of the district between the Jabbok and Hieromax, called by the Arabs, *Jebel Ajlun*, "It presents the most charming rural scenery that I have seen in Syria. A continued forest of noble trees, chiefly the evergreen oak, covers a large part of it; while the ground beneath is clothed with luxuriant grass, which we found a foot or more in height, and decked with a rich variety of wild flowers. As we went from *el-Husn* to *Ajlun*, (see the map,) our path lay along the very summit of the mountain, and we often overlooked a large part of Palestine on one side, and the whole of *Hauran* on the other." *Hauran* is the district lying east of that part of Palestine, but belonging mostly to Syria and Arabia.

4. The *Mountains of Gilead* received their name from the monument of stones erected by Laban and Jacob, in token of their covenant of perpetual friendship, and called by the latter *Galeed*, that is, *the heap of witness*. Gen. xxxi, 46, 47. The name sometimes applies to all the mountainous district east of Jordan, (Deut. xxxiv, 1; Judg. xx, 1,) and sometimes to only a section of that district, though its exact limits are not well defined. Josh. xvii, 1, 5, 6; 2 Kings x, 33; Micah vii, 14. There is a ridge of mountain, belonging to this eastern range, running east and west, a few miles south of the Jabbok, and called by the Arabs *Jebel Jilaad*, (*Mount Gilead.*) It rises to the height of about three thousand feet above the valley of Jordan, being the highest point of the eastern mountains. But it was north of Jabbok that Jacob and Laban erected the monument of stones and gave this name.

Gilead is celebrated in Scripture for its fine grazing lands, on which account the Gadites requested it of Moses as their portion. Num. xxxii, 1–5. It is also famous for a valuable gum or "balm," early mentioned as an important article of commerce, (Gen. xxxvii, 25,) and reckoned among the costly products of the country. Gen. xliii, 11. This gum was aromatic, and was much used in perfumery. It was also greatly renowned for its healing qualities, in which its chief value consisted. Jer. viii, 22; xlvi, 11; li, 8. The Israelites traded largely with the Tyrians in this balm, Ezek. xxvii, 17; and Pliny, the celebrated Roman naturalist, says, "it sold for twice its weight in silver." But it should be remarked, that the balsam-tree which yielded this invaluable gum was not a native of Palestine, but of southern

Arabia. Josephus says the root of the tree was brought out of Ethiopia (Arabia Felix) by the queen of Sheba, and presented to Solomon, (2 Kings x, 1, 2, 10,) and was cultivated in the gardens of Engedi and Jericho. But it was evidently introduced into Palestine long before; for the Ishmaelites, as we have just seen, traded in it more than seven hundred years before Solomon. Indeed, the different accounts lead us to suspect that two different species of the balsam are intended. Josephus says of the balsam-tree, that "the stems being cut with sharp stones, the juice was received at the incisions in drops like tears." According to Gesenius and others, the exact species of this tree has never been clearly ascertained. Since the conquest of Palestine by the Romans, says Mr. Buckingham, "the balsam-tree has entirely disappeared; not one is now to be found."

5. *Brook Jabbok* is the only brook mentioned in the tribe of Gad; it falls into the Jordan from the east, about midway between the Sea of Cinneroth and the Dead Sea, after having cut its way through the mountains in a deep and rugged channel. Its whole course is about forty miles. It rises a few miles from Rabbath-ammon, a city which stood on the banks of one of its tributaries. Burckhardt crossed the Jabbok near its mouth, in the Jordan valley, and calls it "a small river, which empties into the Jordan about four miles to the south-west of the spot where it issues from the mountain." Its banks are overgrown with oleander. Buckingham crossed the Jabbok farther east, in the mountains of Gilead. Here it flowed through a deep ravine, the height of the cliffs on either side being nearly perpendicular, and not less than five hundred feet, while the breadth from cliff to cliff was not more than a hundred yards. The dark sides of this frightful chasm were in general destitute of verdure, while the plains at the top on both sides bore marks of high fertility. He says: "We descended into this ravine by winding paths, and found at the bottom of it a small river, which flowed from the eastward, going nearly west, to discharge itself into the Jordan. The banks of this stream were so thickly wooded with oleander and plane trees, wild olives and wild almonds in blossom, pink and white sickleyman flowers, and others, the names of which were unknown to us, with tall and waving reeds, at least fifteen feet in height, that we could not perceive the waters through them from above. The river where we crossed it was not more than ten yards wide, but it was deeper than the Jordan, and nearly as rapid, so that we had some difficulty in fording it. As it ran in a rocky bed, its waters were clear, and agreeable to the taste."

*Jabbok* is now called the *Zurka*. It was anciently the northern boundary of the possessions of the Amorites, as Arnon was the southern. Judg. xi, 22. It was also afterwards reckoned the

northern boundary of the tribe of Reuben. Deut. iii, 16. It was this brook that Jacob and his company forded, on his return from Padan-aram; here he wrestled with the angel; and here he became reconciled to his brother Esau. Gen. xxxii, 22–32; xxxiii, 1–15. Buckingham says, that at the spot where he forded the stream "was a piece of wall, solidly built upon the inclined slope, constructed in a uniform manner, though of small stones. This was called by the Arabs *Shughl beni Israel*, or the *work of the sons of Israel;* but they knew of no other traditions regarding it."

6. *River of Gad.* In 2 Samuel xxiv, 5, we read that "Joab and the captains of the host," who went out, at David's command, to take a census of the population, "passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer." We nowhere else read of this "*river of Gad*," which in the margin is translated "*valley of Gad*." But it is evident, from various coincidences, that this "city which lay in the midst of the river of Gad," is no other than Rabbath-ammon, the capital of the Ammonites; and that the "river of Gad" is no other than the stream which rises near Rabbath, and after running about six miles north-easterly,—losing itself underground, and reappearing at three different places, and at each successive emergence assuming a new name,—empties at last into the Jabbok. Burckhardt, who visited this region in the summer of 1812, says: "The town of *Amman* (the ancient Rabbath-ammon) lies along the banks of a river called *Moiet Amman*, which has its source in a pond a few hundred paces from the south-western end of the town. The river runs in a valley bordered on both sides by barren hills of flint, which advance on the south side close to the edge of the stream. But the valley where the ruins of the town still remain, is a broad and very beautiful plain. The river is full of small fish. It is not fordable in the winter, and over it are still the ruins of a high arched bridge. As sources of water are seldom met with in this district, the situation of Amman is highly valued by the Arabs, who find here a supply. It is curious to observe that this same place is called "the city of waters" in Scripture, probably in allusion to the perennial waters of the "river of Gad," which flowed through it. 2 Sam. xii, 27. These little coincidences are remarkable, and well worthy your attention, as illustrating the minute historical accuracy of the Holy Scriptures.

### *History of the Tribe of Gad.*

7. Gad, the father of the tribe whose history we are now giving, was Jacob's seventh son. Gen. xxx, 10, 11. His name signifies "*a troop*," and is probably indicative of the martial spirit of the tribe. Jacob pronounced a blessing upon him, say-

ing that, though foiled in the beginning, "he should overcome at last." Gen. xlix, 19. Moses also calls it a lion-like tribe, commending their sagacity in selecting for themselves so princely a portion of the first conquered territory, and praising their valor and fidelity in the first seven years' war with the Canaanites, to which they had solemnly pledged themselves, (Deut. xxxiii, 20, 21,) even proposing, with Reuben and the half tribe of Manasseh east, to be the vanguard of the army. Numbers xxxii, 6, 16, 17; Josh. iv, 12, 13. When the Israelites left Egypt, the tribe of Gad numbered 45,650 warriors, (Numbers i, 25,) but when they entered Canaan they numbered only 40,500, (Num. xxvi, 18,) having decreased 5,150 in the space of forty years; still, their total population would number about 202,500. This tribe was of considerable note among the tribes of Israel, respected for their activity and valor, for which mountaineers are generally celebrated. Some of the most interesting transactions recorded in the Old Testament history transpired within the territory of Gad, and some of these will be noticed in their proper places. As I have said, the Gadites were a warlike people; and living on the eastern frontier, exposed to the predatory incursions of several hostile Arabian tribes, they were obliged to keep a well-armed force for their own protection. Many excellent warriors of this tribe—"men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains"—went over to David, while he had his headquarters at Ziklag, and joined his party against Saul. 1 Chron. xii, 1, 8–15. The Gadites also made an expedition northward, and conquered Salcah, a city belonging to the half tribe of Manasseh, (1 Chron. v, 11: compare Deut. iii, 10, 13; Joshua xiii, 11, 29, 30,) "a proof how difficult it is to draw a strong line of demarkation between the possessions of pastoral tribes."

In that terrible war of Tiglath-pileser, king of Assyria, of which I spoke in my last lecture, this tribe was captured and carried into slavery beyond the Euphrates, far away from their native homes, to which they never afterwards returned. 1 Chron. v, 25, 26. This God permitted on account of their sins, of which you will find an affecting account in 2 Kings xvii, 6–23.

I stated to you that the territory of Gad, from Jabbok southward, originally belonged to the Ammonites, from whom it was taken by the Amorites, who held possession of it when the Israelites first entered the land. After the captivity of the Gadites, the Ammonites, beholding the desolate condition of the country, entered and repossessed themselves of their ancient lands,—just as the Moabites had done, of whom I spake in the preceding lecture. But this was not all. They insulted the feeble remnant of Israelites who remained, and insolently exulted over God's people in their calamity, as if their God had

not been able to deliver them from the power of the Assyrians. For these impieties and oppressions severe judgments were denounced against Ammon, as you may read in Jer. xlix, 1–6; Ezek. xxi, 28–32; xxv, 3–7; Amos i, 13–15; Zeph. ii, 8–11.

I will now give you an account of the cities belonging to the tribe of Gad.

*Cities of Gad.*

8. *Mizpeh.* Its exact situation is not known, though it stood northward from Mahanaim; for Jacob, traveling south through Gilead, leaves Mizpeh, and afterwards arrives at Mahanaim. Gen. xxxii, 1, 2: compare chap. xxxi, 48, 49. The word means a *beacon*, or *watch-tower*, and was first applied to a heap of stones which Jacob and Laban raised as a *witness* of their mutual covenant, and as a *signal* or *watch* between them. Gen. xxxi, 45–49. Afterwards a city was built here, or in this neighborhood, and was called Mizpeh. It was probably situated on a hill, as a beacon-city, to note and give warning of danger. Mizpeh was probably the same as Ramath-mizpeh, a city in the north of Gad. Josh. xiii, 24, 26. Ramath-mizpeh means *heights of the watch-tower*. Here lived the valiant Jephthah, who was judge in the eastern tribes of Israel for six years. Judg. xi, 34; xii, 7. In Mizpeh the eastern Israelites assembled their army when they arose against the oppression of the Ammonites. Judg. x, 17. But being without a captain of sufficient valor or experience, and hearing of the fame of Jephthah, who had been exiled from his father's house, and was living at this time a kind of brigand life on the borders of Syria, they deputize their elders to go and offer him the sovereignty of their tribes, on condition that he will head their army. To this proposal Jephthah accedes, and returns to Mizpeh to prosecute the war. Judg. xi, 1–11.

The name *Mizpeh* applies to several other cities, both east and west of Jordan.

9. *Mizpeh of Gilead* is so called to distinguish it from other places of the same name. It appears evidently to be another place from the Mizpeh last mentioned, though its exact location is not known. Jephthah leaves Mizpeh, his native city, "passes over Gilead and Manasseh, and over Mizpeh of Gilead, and thence over to the children of Ammon," (Judg. xi, 11, 29,) with whom he engaged in battle near Aroer, not far from Rabbath-ammon. Verses 32, 33. From this it appears that Mizpeh of Gilead was situated south of Mizpeh, between it and Aroer.

10. *Ramoth-gilead*, or *heights of Gilead*, according to Eusebius, was about fifteen miles north-west of Rabbath-ammon, not far from Jabbok. Near this place are the ruins of a city, noticed by Burckhardt, and called by the Arabs *Jelaad*, which is only a different orthography for the Hebrew *Gilead*. The place is

called Ramah. 2 Kings viii, 29. Ramoth is the plural of Ramah. Ramoth in Gilead was allotted to the Levites, (Josh. xxi, 3, 38,) and appointed to be a city of refuge. Deut. iv, 43; Josh. xx, 8, 9. It was a place of great military strength; so that the kings of Damascus, who had overrun and oppressed the eastern tribes, (2 Kings x, 32, 33,) were able from this city to resist the united power of the kingdoms of Israel and Judah, and to bid defiance to the former, for several successive years. To dislodge the Syrians, Ahab, king of Israel, proposed to Jehoshaphat, king of Judah, to go up with him to battle against Ramoth-gilead, and recover it. But God forbade them. However, Ahab, being a wicked man, did not believe the prophet of God, but went up with all his army. Jehoshaphat, though a good man, was induced to join him out of personal friendship, because his son had married Ahab's daughter. They accordingly fought a great battle before the city, in which the wicked Ahab was killed, and Jehoshaphat narrowly escaped. 1 Kings xxii, 3–40. Thirteen years after, Jehoram, Ahab's son, renewed the war; but receiving a dangerous wound, he returned to Jezreel to be healed, (2 Kings viii, 28, 29,) leaving Jehu in command of the army. While Jehu was prosecuting the siege of Ramoth-gilead, the prophet Elisha ordered one of the younger prophets (the Jews say it was Jonah) to go and anoint him king of Israel instead of Jehoram. 2 Kings ix, 1–3.

11. *Mahanaim* was a very powerful city in the northern part of Gad. About twenty miles north of Jabbok, and about as far east of Jordan, are the ruins of an ancient city, now called by the Arabs *Mahneh*. This may be the Mahanaim of Scripture. In this place Jacob met two companies of angels, just after he had left Laban, and called the place *Mahanaim*, which means *two hosts* or *two companies*. Gen. xxxii, 1, 2. In after days the city was built, and called Mahanaim. When King Saul died, his son Ishbosheth made this city his capital, because it was a strongly fortified place, and reigned here two years over all the tribes except Judah, in quiet. 2 Sam. ii, 8, 9. At the same time David was proclaimed king by the tribe of Judah, and he reigned in Hebron. Verses 10, 11. But after this the generals of David and Ishbosheth had war about three years, when Ishbosheth was killed, and the whole kingdom came over to David. 2 Sam. iv, 5–8; v, 1–3. Twenty-five years after this, when David was driven from his capital, Jerusalem, by his own son, Absalom, he fled by the way of Jericho, crossed the Jordan at the ford, and directed his march to Mahanaim. 2 Samuel xvii, 24–27. This was the safest retreat he could make within his kingdom. But as he knew not the extent of the forces with Absalom, nor what would be the result of the coming battle, he thought it possible he might be obliged to retreat into Syria, and call in the aid of his tributary princes, for the Syrians were

servants to David at this time; yet, says he, though driven beyond Mount Hermon, even out of my kingdom, "I will remember God from the land of Jordan, and of the Hermonites, and from the hill Mizar." Psa. xlii, 6. While in Mahanaim, David is supposed to have written the 42d, 62d, 70th, 71st, and 143d Psalms. The 3d, 4th, and 55th Psalms, he wrote during the two days and one night in which he was retreating from Jerusalem to Mahanaim. After his return to Jerusalem he wrote the 144th Psalm, in thanksgiving to God for deliverance from Absalom and Sheba. Now, I hope you will read 2 Samuel fifteenth to the twenty-first chapters, and then read the Psalms I have just referred to.

12. *Beth-nimrah* stood in the valley of Jordan, (Josh. xiii, 27,) near to where the *Wady shaib* joins the Jordan. It was early enlarged and fortified by the Gadites. Num. xxxii, 34, 36. It is sometimes called simply Nimrah, (Num. xxxii, 3,) and also Nimrim; but *Nimrim*, in Hebrew, is only the plural form of *Nimrah*. *Beth-nimrah* means *the house of limpid and sweet waters*. The city stood in a well-watered district, which made the soil very productive; and by the drying up of these waters, which are called "the waters of Nimrim," the prophets represent the desolation of Moab, who, as I told you before, held possession of the country after the captivity of Reuben and Gad. Isa. xv, 6; Jer. xlviii, 34. The ruins of this city are still seen by travelers, and called by the Arabs *Nimrin*. A mountain torrent passes down the *Wady Shaib*, past the ruins of the city; and here, says Dr. Robinson, "as I understood, is a fountain corresponding to the 'waters of Nimrim.'"

13. *Beth-haran* means the *house of the height*, or *mountain-house*, which might seem to indicate an elevated position; but it is reckoned among the cities of the valley of Jordan, (Joshua xiii, 27,) where it is called Beth-aram. It was early rebuilt by the Gadites. Num. xxxii, 34, 36. It was a few miles north of the Dead Sea. This place was called *Livias*, in later times, after the wife of Augustus Cæsar, and afterwards *Julias*, after the wife of Tiberias Cæsar.

14. *Aroer* that is "before Rabbah," or a little north-west of that city, (Josh. xiii, 25,) is distinct from Aroer, on the bank of Arnon, in the tribe of Reuben. Josh. xiii, 16. Here Joab and the military officers of David encamped when they commenced taking the census of the population of the tribes. 2 Samuel xxiv, 1–5.

15. *Jazer* was in the southern part of Gad. Josh. xiii, 24, 25. It was captured, with its tributary villages, by Moses, immediately after the overthrow of Sihon, (Num. xxi, 32,) and was afterwards rebuilt by the Gadites. Num. xxxii, 34, 35. It seems to have given name to the district lying around it. Numbers xxxii, 1. Jazer is represented as overwhelmed with excessive

grief at the calamities threatened against Moab. Isa. xvi, 9; Jer. xlviii, 32. The "Sea of Jazer" mentioned in this last passage, is probably some small body of water near the city. The Hebrews sometimes applied the term *river* to a mountain torrent, dry in the hot season; and also the name *sea* to a small body, or artificial pool, of water. 1 Kings vii, 23.

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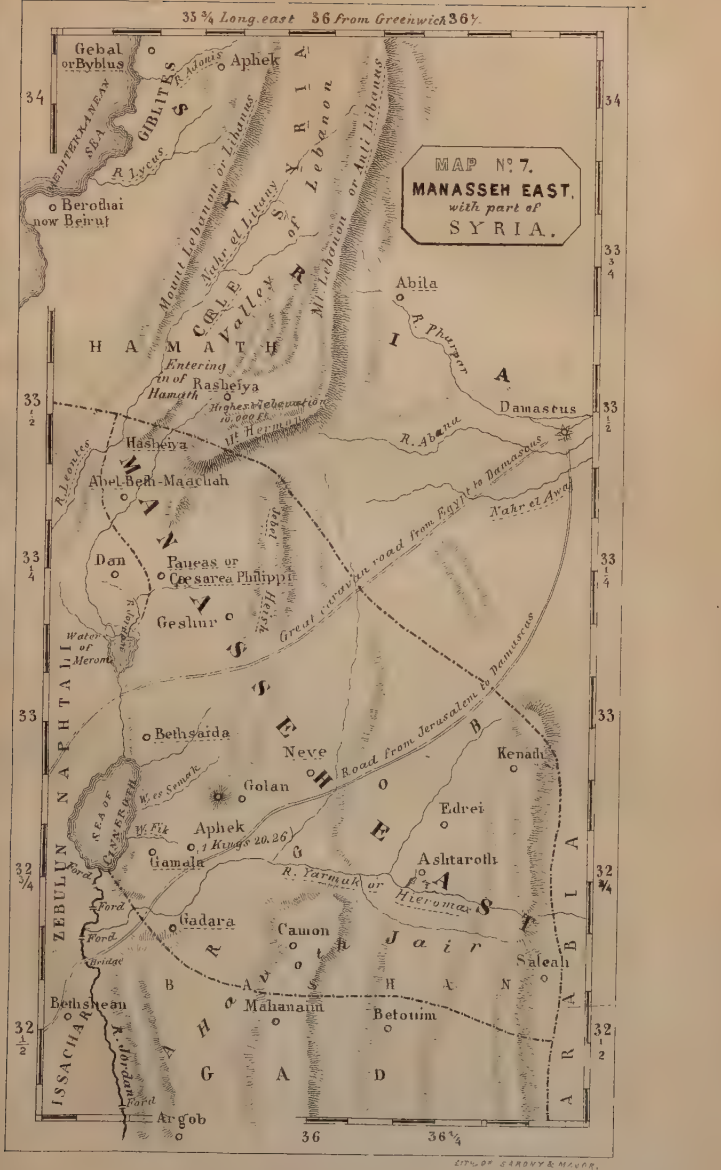
## LECTURE VIII.

### ON THE HALF TRIBE OF MANASSEH EAST.

I AM now to tell you of the half tribe of Mannasseh which settled east of the Jordan. When Moses had assigned to Reuben and Gad their respective territories, there was not enough left east of Jordan for a full tribe; therefore Manasseh was divided, and half settled east and half on the west of the river. The tribe of Manasseh east was bounded on the north by Mount Hermon, on the east by the Syrian district of Hauran, on the south by the tribe of Gad, and west by the Jordan and the two lakes, Cinneroth and Merom.

### *Physical Geography of Manasseh East.*

2. The topography of Manasseh east may be given as follows:—South of the river Hieromax this tribe took a section of hilly country, comprising the northern limit of Mount Gilead, together with the hills of Bashan. Not far from the northern bank of the Hieromax commences a high, uneven plain, or plateau, which extends north to a mountain called *Jebel Heish*, and on the east of that mountain stretches far away north and east, while on the west it continues to the hills south of Hermon. West and south of Jebel Heish this plain slopes toward Jordan, and is furrowed by many wadys or watercourses; east of Heish it extends into the district of Hauran; and northward, to the neighborhood of Damascus, interrupted in places by tells, (low isolated hills,) and by rocky tracts of apparently volcanic origin, particularly the one called *War Ezzaky*, about fifteen miles south-west of Damascus. "The Jebel Heish," says Burckhardt, "is separated from the plain (on the east) by a stony district of nearly three miles in breadth, where the Arabs of the country often take refuge from the extortions of the pasha." Here the Druses, in their wars with Djezzar Pasha, descending from the Jebel Sheikh, (Mount Hermon,) would waylay caravans. The southern section of this plain, from the Hieromax to about six miles north of the village of *Nowa*, is called by the Arabs *Jaulan*, and is the same as the ancient *Gaulanitis*, though somewhat greater in extent. Nowa is now the principal village of



LITH. OF SARONY & MAJOR.

the Jaulan. The section of the plain east of Jebel Heish is now called *Jedur*, anciently *Iturea*. The whole extent of this plain country belonging to Manasseh is watered by many winter torrents, and is capable of very successful tillage. In most places it is, indeed, a rich soil, though now in a bad state of cultivation. In places, however, it is still cultivated with great advantage. A yield of twenty-five times the quantity of seed sown, is reckoned an excellent crop. That part of it which runs north and south, between Jebel Heish and the Jordan, is, says Burckhardt, "an open country, intersected by many wadys. The ground was here covered with the finest pasturage; the dry grass was as high as a horse, and so thick that we passed through it with difficulty."

3. *Jebel Heish* is a low, broad, mountainous tract. It is properly a spur of Mount Hermon, running south, and terminating in the latitude of the northern shore of the Sea of Cinneroth. It is now used mostly for pasturage by the Arabs. Along the eastern shores of Jordan and the lakes Merom and Cinneroth, runs another chain of low hills from Mount Hermon and Mount Gilead. These hills present a uniform appearance, especially along the coast of Lake Cinneroth, where they rise to the height of from eight hundred to a thousand feet. The whole region is very fine for grazing, and in most places very superior for tillage. It abounds with the ruins of ancient cities and villages, which evince that formerly it sustained a numerous and active population.

4. The descriptions of fertility given of the northern part of the tribe of Gad, apply also to Manasseh, particularly its southern section. Mount Bashan was so celebrated for its rich pastures, that its thrifty cattle and flocks became proverbial throughout the country. Deut. xxxii, 14; Psa. xxii, 12; Ezek. xxxix, 18; Amos iv, 1. Mr. Buckingham and his party passed through Mount Gilead in January, 1816, about on the ancient boundary line between Mannasseh and Gad, and remarks of the country: "We were perpetually exclaiming at every turn, How rich! How picturesque! How magnificent! How beautiful! and we conceived the scenery alone to be quite worth all the hazard and privation of a journey to the eastward of Jordan." "We could now fully comprehend," he adds, "not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person." My young readers will remember that Moses said this country east of Jordan was proverbially called, in his day, "The land of giants." Deut. iii, 13. Here lived the powerful king Og, who held dominion over the northern district. He was a giant, of the race of the giants, and reclined on an iron bedstead thirteen and a half feet long and six feet wide. Deut. iii, 11. But you must not suppose that

King Og was so large as this; for this great size of his couch was only a method of asserting his high rank as well as stature, and of showing his people in what stately luxury he lived. And this mode of asserting his greatness is perfectly characteristic of the vain boast of a barbarian.

Bashan was also celebrated for its fine majestic oaks. Isa. ii, 13. In later times these became an article of traffic, being extensively used by the Tyrians in ship-building. Ezek. xxvii, 6.

5. No further notice need be given of the physical geography of this half tribe, except to observe that the "desert of Bethsaida," where Christ fed the "five thousand," was adjacent to the north-east coast of the Sea of Cinneroth. Luke ix, 10–17. But this desert was not a barren waste, but simply a grazing tract, and abounded in grass. John vi, 10. (See Lecture III, section 28.) For a notice of the caverns in the south and east of Manasseh, see section 30 of the same lecture.

*History of Half Manasseh East.*

6. Manasseh, the father of this tribe, was not one of the sons of Jacob, but the oldest son of Joseph, (Gen. xli, 51; xlvi, 20,) whom Jacob formally adopted, conferring upon him, with his brother Ephraim, all the rights of natural children; by virtue of which each became the father of a tribe. Gen. xlviii, 3–6. The tribe of Manasseh, though it attained to respectable numbers and wealth, made no great figure in the national history, and was greatly inferior to Ephraim, as Jacob predicted at the time of their adoption. Gen. xlviii, 14–19. Yet the prosperity of the two sons of Joseph, conjointly, was to become proverbial, as a standard by which the nation should bless. Gen. xlviii, 20: compare Ruth iv, 11, 12. It is their joint prosperity that filled the prophetic eye of Moses, and called forth the sublime and wonderful benediction recorded in Deut. xxxiii, 13–17.

Manasseh had but one son, Machir, (Gen. l, 23,) who was the father of the several powerful families pertaining to the tribe. Josh. xvii, 1–3; Num. xxvi, 29–33. At the time of their departure from Egypt, this tribe had so increased as to number 32,200 adult males, Num. i, 34, 35; but forty years after, when they entered Canaan, they had augmented to 52,700 adults,—having gained 20,500. Num. xxvi, 34. This gave it the rank, in point of population, of the sixth tribe of the nation; Judah, Issachar, Zebulun, Dan, and Asher, being greater. In the same period Ephraim had declined to 32,500, though in after ages it fully recovered and far transcended its earlier prosperity. The total population of Manasseh, at the time of entering Canaan, must have been about 263,500.

After the assignment of the portions of Reuben and Gad, a considerable territory remained at the north, though not sufficient for an entire tribe. The sons of Joseph, it would seem,

might naturally be regarded as constituting but one tribe, and entitled to but one portion; and, indeed, their first allotment west of Jordan was made without reference to tribal distinction. Josh. xvi, 1–4. But as the tribe of Levi received no territory, but were scattered in different cities throughout the land, Ephraim and Manasseh came hence to be reckoned as distinct, that the number of twelve tribes inheriting landed estates might be preserved. Josh. xiv, 2–4. Yet, as they were brothers, their interests might be supposed to blend more intimately with each other than with the other tribes; and as they conjointly outnumbered the most populous of all the tribes,—the tribe of Judah by more than 9,000,—it was deemed expedient to divide their families. Why it was that Manasseh was fixed upon as the unfortunate tribe to be thus divided is not known, though it was a measure in which the princes of this tribe evidently acquiesced, being probably allured by the rich pasture-grounds of Bashan and Argob. The country was formerly inhabited by a race of men of extraordinary stature and ferocity in war, and it was necessary that a bold tribe should possess the land and complete the conquest which Moses had commenced. The lot, therefore, fell to Machir, son of Manasseh and father of Gilead; "because he was a man of war, therefore he had Gilead and Bashan." Josh. xvii, 1. But the division was injurious to Manasseh; for, besides the natural effect of weakening and alienating the several parts of the tribe, it became an occasion afterward of jealousy and false accusation on the part of the Ephraimites, who accused them of deserting the joint interest of the house of Joseph, and uniting with the rival tribes east of Jordan,—an accusation which they clothed in language as insulting as it was unjust, and which led to a most calamitous civil feud. Judg. xii, 4. (See Lecture XIV, section 9.) In the settlement of their lot, Jair, great-grandson of Machir, (2 Chron. ii, 21, 22,) subdued the district of Argob, bordering the Sea of Cinneroth, and eastward to the possession of the Geshurites, (Deut. iii, 14,) while the southern tract was divided among other families of Machir. Verse 15. But though a fine district of fertile country was allotted them, the Manassites unhappily failed of complete possession. They seem not to have extended their conquests at first into the mountainous district of Hermon, nor very far in the plain east of Jordan. Josh. xiii, 11–13. The southern and middle tracts were all they actually inherited. Deut. iii, 13–15; Josh. xiii, 29–31. In later times, however, they extended their borders far into Hermon. 1 Chron. v, 23.

The tribe of Manasseh has the honor of producing three men whose extraordinary history cannot be wholly omitted in this place. I speak of the pious Gideon, the opulent Jair, and the generous and valiant Jephthah.

After the overthrow of Sisera's army "the land had rest forty

years," (Judg. v, 31,) when, to punish their idolatry, God delivered the Israelites into the power of new oppressors. In the district east of Palestine is a strip of fertile country, mostly consisting of low lands, subject more or less to drought in the summer season. (See Lecture II, section 14.) Here dwelt several powerful pastoral tribes, who at length leagued together to possess themselves of the rich pasture-grounds of Gilead and Bashan. Accordingly, on the approach of summer, when their native lands began to grow parched, and the wheat-harvest of the Israelites had arrived, they invaded eastern Palestine in such immense numbers that, without resistance, the Hebrews abandoned their fields to the depredations of the enemy, while they themselves took refuge "in dens which are in the mountains, and caves, and strongholds." During winter the invaders seem to have returned to their own country, as being at that season milder and more productive. These annual visitations were repeated for seven years, during which time the hostile tribes had grown so bold as to pass the Jordan, and spread themselves over the country west, to the shores of the Mediterranean. Palestine was now desolate, and the Hebrew nation reduced to the most abject poverty and distress, especially the eastern tribes. As yet no battle had been fought, and in their extremity and peril, not daring to attack their enemies, the apostate Israelites called upon God for help. Judg. vi, 1–6. Their appeal was heard. Gideon, son of Joash, a descendant of Abiezer, of the town of Ophrah, was called to be the deliverer of his people. He was a man of great piety, modesty, and valor; and having become satisfied, by repeated signs, of his Divine call to this work, he proceeded to assemble his army from the different tribes, and encamped upon or by the mountains of Gilboa, west of Jordan. The Midianites, Amalekites, and all the children of the east, lay along the valleys of Jezreel and Esdraelon "like grasshoppers for multitude; and their camels were without number, as the sand of the sea." Judges vii, 12. Gideon, by a well-conducted stratagem, attacked them by night with three hundred men, threw their camp into utter confusion, and routed their immense host. The Midianites and their allies now attempt to repass the Jordan, but the Ephraimites seize upon all the fords, and cut off their retreat. They now find themselves in the heart of the Hebrews' country,—routed, scattered, and dismayed; while the Israelites, emboldened by success, arise on all hands to avenge themselves of their enemies. The slaughter was immense; 120,000 of the enemy perished by the sword of Israel. Meantime, Zebah and Zalmunna, two emirs of the tribe of Midian, escaped with "about fifteen thousand men,—all that were left of all the host of the children of the east,"—and, having crossed the mountains of Gilead, reached their own land in safety. Here, deeming themselves secure,

they indulged in repose. But Gideon, taking a more northerly route, pursued the fugitives, "and went up by the way of them that dwell in tents," (*i. e.*, the eastern Arabians,) "on the east of Nobah and Jogbehah, and smote the host," and took the two emirs captives. Judg. viii, 10, 11. This daring exploit, by which the victory was rendered complete, was deemed so presumptuous by the citizens of Succoth and Penuel, that they refused to aid the army of Gideon, for which they were afterwards severely and justly punished. After this Gideon exercised the functions of "judge" forty years, "and the land had rest." But you must read this whole account for yourselves in the sixth, seventh, and eighth chapters of Judges.

About twenty-seven years after the death of Gideon, or A. M. 2795, Jair, a Gileadite of the tribe of Manasseh east, succeeded to the chief authority, and "judged Israel twenty and two years." He seems to have been a descendant of the Jair who first conquered the country of Argob, and called its cities after his own name. Deut. iii, 14. The chief distinction of Jair the younger consisted in the number, wealth, and pomp of his family. He had thirty sons, who, as was customary with judges and men of high rank in that country, where horses were not raised, (Judg. v, 10,) rode on asses, and prided themselves in the possession of thirty cities, which belonged to the family patrimony. Judg. x, 3–5. But all this family pomp added nothing to the nation's glory; on the contrary, the vigor of his administration was evidently impaired, and the public morals degenerated, and the nation fell into idolatry; so that eighteen years out of the twenty-two of Jair's administration, the Israelites were in cruel servitude to the Ammonites and Philistines. Judg. x, 6–9.

At length Jair died, and the people betook themselves again to repentance, and to supplicating God for aid, who, after a just reprimand for their inconstancy and impiety, took pity on their state, "and was grieved for the misery of Israel." Meantime the Ammonites, taking advantage of the distracted state of the eastern tribes, marched an army into Gilead; "the children of Israel also assembled themselves, and encamped in Mizpeh." But they were without a leader. In looking abroad to find a suitable person to command their forces, all minds rested upon "Jephthah, the Gileadite, a mighty man of valor." Jephthah was a native of Mizpeh of Gilead, where the army of Israel was now assembled, but being not a lawful heir of the paternal estate, had been "thrust out" from his native town, after the death of his father, by the unfeeling jealousies of his brethren, and had fled to the land of Tob, somewhere on the east of Palestine. Here, at the head of a band of rovers, he had for a long time maintained a reputation as an independent chieftain, and the fame of his valor and the terror of his name had spread

throughout that region. Tradition says he attacked only the tribes and caravans of such as were the enemies of Israel, and hence offered a protection instead of an injury to the eastern frontier of his own people. This mode of life is entirely honorable in the same country to this day. Certain it is, the public confidence rested upon Jephthah, and he was now recalled from his banishment by the urgent entreaties of the "elders of Gilead," to head their army against the Ammonites. A state of war already existed, and the eastern tribes were in imminent peril. Jephthah returned, after having received the solemn assurance of the elders of Gilead that, if he saved the nation, he should become "their head." He engaged in the war with characteristic prudence and energy, captured twenty cities of the enemy, subdued their country, and returned to Gilead in triumph. After this he lived six years in the enjoyment of all the powers and immunities of a "judge," and died in great repute as an illustrious warrior and statesman, and as a pious man. Judg. x, 15–18; xi; xii; Heb. xi, 32, 33.

These events must have considerably augmented the relative honor and influence of the tribe of Manasseh, which had now figured conspicuously in two important and successful wars, and had placed at the head of the army and the State two of the most illustrious men of which the Hebrew nation could boast, during a period of about three hundred and ten years,—from the death of Joshua to the judicature of Samuel. Indeed, it was the growing celebrity of these eastern tribes, among whom the half tribe of Manasseh east was now become conspicuous, that awakened the bitter jealousy of the Ephraimites, to which I have already alluded in this section.

The tribes east of Jordan were much exposed to the depredations of their Syrian and Arabian neighbors. Besides the Midianites and Ammonites, of whom I have just spoken, the Mesopotamians and Moabites invaded Palestine from this quarter. (See Lecture XXIX, sections 16, 17.) Nor were these all. The Hagarites, the descendants of Hagar, Abraham's servant-maid, and generally called Ishmaelites, (Gen. xvi, 8–16,) were among their most vexatious enemies. As was predicted of them, they subsisted, like their descendants the modern Arabs, by plunder. Gen. xvi, 12. During the lifetime of Abraham he had bequeathed his entire estate to Isaac, his lawful heir; "but unto the sons of the concubines (that is, the sons of Keturah and Hagar) he gave gifts, (for they were not lawful heirs,) and sent them away from Isaac his son, eastward, unto the east country." Gen. xxv, 5, 6. These spread themselves over northern Arabia, "from Havilah," the district around the head of the Persian Gulf, "to Shur, that is before Egypt." Gen. xxv, 12–18. Of all these tribes, the Ishmaelites, or Hagarites, became the most noted and powerful. Of these, a particular

tribe or party hovered around eastern Palestine, infesting the country, and subjecting the inhabitants to continual alarm. At length the two tribes and a half east of Jordan raised an army of 44,760 valiant men, and in a terrible battle with these Hagarites, utterly destroyed them. The spoils of the victory were immense. You may read the account in 1 Chronicles v, 18–22. They possessed the lands of the Hagarites until their captivity by Tiglath-pileser, A. M. 3264, or seven hundred and forty years before Christ. 1 Chron. v, 22–26.

But no enemies of these eastern Israelites were more cruel than the Syrians. You have read of the wicked Hazael, over whom the prophet Elisha wept. 2 Kings viii, 10–13. When Hazael became king of Syria of Damascus, he made war upon Israel, and conquered all the country east of Jordan, (2 Kings x, 32, 33,) and also many cities west of the river. 2 Kings xiii, 3–7. Such was the rigorous cruelty with which he treated the conquered Hebrews, that God commiserated their unhappy lot, and reverted the judgment upon the wicked Syrians, as the prophet Amos had foretold. Amos i, 3–5.

In the time of Christ the country of Manasseh, east of Jordan, does not seem to have been occupied by pure Jews, for the inhabitants kept large herds of swine, which were forbidden by the law of Moses, and held in abhorrence by all true Israelites. Matt. viii, 28–34: compare Lev. xi, 7, 8; Isa. lxv, 3, 4; lxvi, 17. History also informs us that many Romans, Greeks, and other foreigners, had settled here.

*Cities of Manasseh East.*

7. The old kingdom of Bashan, which fell to Manasseh, was very wealthy and powerful. It contained sixty cities, "fenced with high walls, with gates and bars, besides unwalled towns a great many." Deut. iii, 4, 5. These cities stood for ages afterwards. 1 Kings iv, 13. To this day the whole country of Manasseh, and the district east and south, contain numerous ruins of former towns, and various relics of the ancient state of agriculture and the arts. Yet the ruins consist mostly of heaps of stone, walls, cisterns, reservoirs, and the like. Few works of architectural genius remain, and few inscriptions, except at particular places, which will be noticed when we speak of the cities where they are found. It is remarkable that the Bible makes mention by name of but a few cities in Manasseh east, which will necessarily render our notices under this head comparatively brief and barren.

8. *Edrei* is situated, according to Burckhardt, about thirty-five miles east of Lake Cinneroth; but by Mr. E. Smith it is reckoned much farther east, as one of the modern villages bordering the *Lejah*. According to Burckhardt, it is about five miles north-east from Ashtaroth. It was anciently one of the

capital cities of the kingdom of Bashan. Josh. xii, 4. Here was fought the decisive battle between Moses and King Og, by which the latter lost his life and his kingdom, and Israel gained possession of the eastern territory to Mount Hermon. Numbers xxi, 33–35; Deut. iii, 1–8. It is known in classical geography by the name of *Adraa*. It is now called *Draa*, or, as Mr. Smith gives the orthography, *Edhra*. It is situated in a deep valley, and the ruins of the place cover an area of about two miles in circumference. It is represented by Seetzen, who visited it in the early part of the present century, as uninhabited; but is reported by Mr. Smith, who has visited it more recently, to contain a mixed population of Mohammedans, Greeks, and Catholics. Villages in this region are often deserted at particular seasons, or times of peculiar danger. Edhra is now a miserable village of stone houses.

9. *Ashtaroth*, the other capital of King Og, stood a few miles south-west of Edrei. It took its name from *Astarte*, or *Ashtoreth*, the goddess of the Phœnicians, (2 Kings xxiii, 13.) and also worshiped by the Philistines. 1 Sam. xxxi, 10. Ashtoreth is supposed to have represented the moon, and to be the same as the "queen of heaven," mentioned Jeremiah vii, 18, and xliv, 17, and thus is conjoined with Baal, the *lord*, or chief male divinity. Judg. ii, 13. In Abraham's time the city in question was called "Ashteroth Carnaim," or *Ashteroth with horns*, because the image of the goddess was sometimes represented with horns, denoting power. In that early day rephaim, or giants, inhabited the city, and were captured by Chedorlaomer; while Og also, in Moses' time, was a man of extraordinary stature, of the race of giants. Gen. xiv, 5; Deut. iii, 11.

Ashtaroth is now commonly identified with *el-Mezareib*, the first castle south of Damascus, on the great *Hadj route* (pilgrim caravan route) from that place to Mecca. The castle of Mezareib was built by the great sultan Selym, in the year 1504, and is still used for the protection of pilgrims, and the supply of their stores. A few miserable huts, besides the castle, are all that now remain. But what renders this spot of peculiar importance, well worthy of being the site of the metropolis of a powerful kingdom, is the fact, that "close by it, on the north and east sides, are a great number of springs, whose waters collect at a short distance into a large pond or lake, of nearly a mile and a half in circumference. The water of the lake is as clear as crystal, neither weeds nor grass growing in it; its depth in the middle is much more than the height of a man; the bottom is sand, and gravel of the black Hauran stone. It abounds with fish. In summer, after the harvests of the Hauran have been gathered in, when the Arabs approach the more populous parts of the country, the borders of this lake are crowded every evening with thousands of camels; for the Arabs prefer filling their

water-skins here, as they say that the water keeps better than any other." In the midst of this lake is an island, and on a little promontory which juts into it stands a chapel, around which are many ruins of ancient buildings.

10. *Jabesh-gilead* was somewhere not far from the southern border of Manasseh, but its exact location is not known. Its distance east of Beth-shan is indicated by the fact that the valiant men who rescued Saul's body from the walls of the latter place, traveled all night to reach Jabesh. 1 Samuel xxxi, 12. Eusebius places it six miles south-east of Pella. Mr. Buckingham thinks it may be identical with the modern *Jehaz*, or *Jejaz*, a ruined town on a hill, corresponding in situation nearly with Eusebius' account. Dr. Robinson places it on his map about seven miles east of Jordan, in a direction south-east from Beth-shan. But no certainty can be attained as yet on this point.

Jabesh-gilead was wholly destroyed in the time of the judges, about A. M. 2591, by order of all the tribes, because they refused to assist in punishing the tribe of Benjamin for their great sin in offering protection to the wicked men of Gibeah. Judges xxi, 8–12: compare chap. xx. About three hundred and eleven years afterwards the Ammonites besieged the city, which had been rebuilt and was now populous, and threatened the inhabitants with the most wanton barbarity. In their distress they appealed to the other tribes of Israel, and Saul, who till now had performed no great public action since his election to the kingdom, assembled an army of 330,000 men, and hastened to their relief. 1 Sam. xi, 1–11. This noble act, which was the first event that gave Saul any reputation as a king in the eyes of the nation, laid the foundation of lasting gratitude and friendship towards him and his house on the part of the citizens of Jabesh. About forty years after, when, by the fatal battle of Gilboa, Saul had lost both his kingdom and his life, and the Philistines had insultingly hung his dead body upon the walls of Beth-shan, "all the valiant men of Jabesh-gilead arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones and buried them under a tree at Jabesh, and fasted seven days." 1 Sam. xxxi, 11–13. For this brave and generous act, David highly commends them. 2 Sam. ii, 5–7. But this deliverance of Jabesh had also conferred a public benefit upon the tribes east of Jordan, and so firmly attached them to the house of Saul, that after his death, when Ishbosheth, his son, was jealous of the growing popularity of David, and doubtful of the firm allegiance of the western tribes, "Abner, the son of Ner, captain of Saul's host, took Ishbosheth, the son of Saul, and brought him over to Mahanaim, and made him king over Gilead," and over such of the western tribes as still adhered to his cause. 2 Sam. ii, 8, 9.

11. *Golan* was somewhere east of the lake Cinneroth; its exact location is not known It was appointed to be a "city of refuge," (Josh. xx, 8, 9,) and was given to the Levites of Gershon's family. Josh. xxi, 27. It gave name to the ancient province of *Gaulanitis*, now called by the Arabs *Jaulan*.

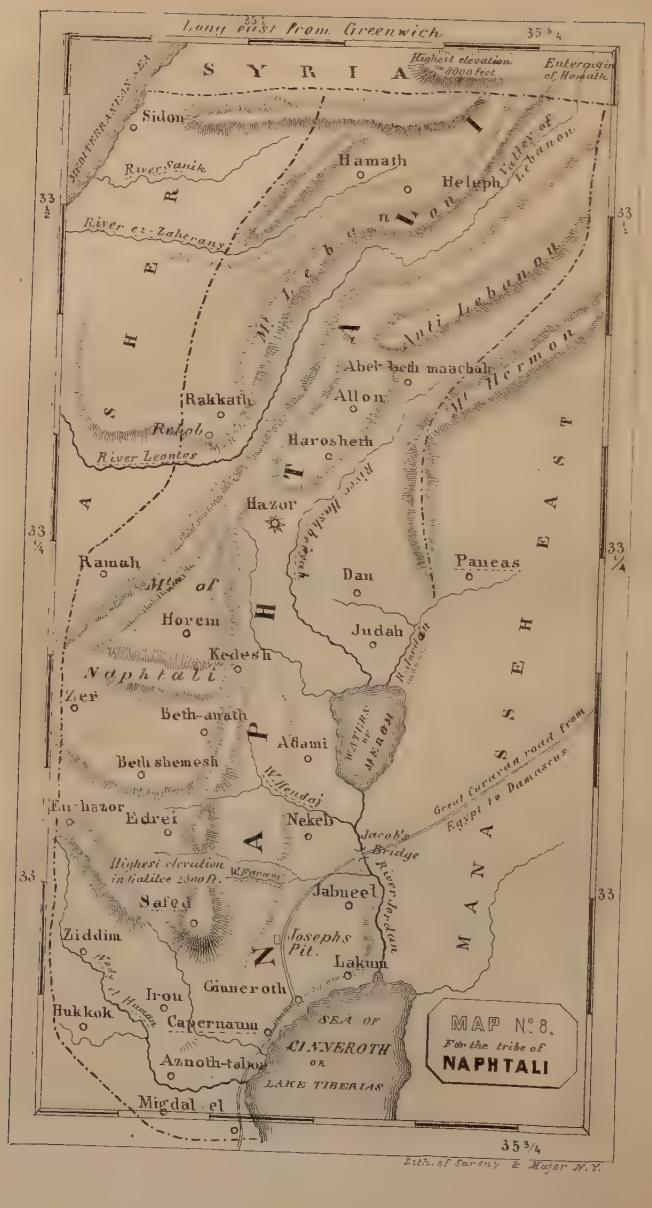
12. *Kenath* was on the east of Manasseh. Nothing is now known of the place. In Mr. Smith's list of villages in the district of Jebel Hauran, we find the village of *Kunawat*, now inhabited by Druses and Christians, and which he supposes may be the same as Kenath; but this is farther east than we suppose Manasseh to have inherited. Kenath was called by the Greeks *Kanatha* and *Kanotha*. It was captured by Nobah, son of Manasseh, and called by his name. Num. xxxii, 42.

13. *Argob* was the name both of a city and a district, and its name is traced in the ancient city of *Regaba*. Burckhardt identifies it with *el-Husn*, more than twenty miles south-east of Lake Cinneroth. He says: "Having descended the hill for three-quarters of an hour, a steep insulated hill is met with, having extensive ruins of buildings, walls, and columns on its top. They are called el-Hossn, (el-Husn,) and are, perhaps, the remains of the ancient town of Regaba, or Argob."

Argob was one of the most populous districts of Manasseh, but seems to have been farther north, near the coast of Lake Cinneroth, and eastward from that point. Thus it is contrasted with Gilead, which certainly terminated in the south of Manasseh. Deut. iii, 13–15; 1 Kings iv, 13.

14. *Ophrah* was a town of Manasseh, but whether east or west of Jordan is not known. It was the place of Gideon's residence; and here he established his ephod, which became a snare to Israel. Judg. vi, 11–24; viii, 27. There was another Ophrah in Benjamin.

15. *Abel*, called also Abel-Beth-Maachah and Abel-maim. The name Maachah identifies it as being situated within or near the district of Maachah east of Jordan, under Mount Lebanon. For the identity of the several names, see 2 Sam. xx, 14, 15, 18; 1 Kings xv, 20; 2 Chron. xvi, 4. It was a place of so much importance as to be anciently renowned for its wisdom and strength, and was called "a mother in Israel." 2 Sam. xx, 19. Here Sheba took refuge after his rebellion, and made a stand against Joab. The town was afterwards sacked by Ben-hadad, king of Syria, and still later by Tiglath-pileser, king of Assyria.


Long east from Greenwich
35 3/4
SYRIA
Highest elevation 8000 feet
Entrance of Hamath
MEDITERRANEAN SEA
Sidon
River Sanik
Hamath
Heleph
Valley of Lebanon
33 1/2
River el-Zaherany
Mt. Lebanon
Anti Lebanon
Abel-beth-maachah
Mt. Hermon
Rakkath
Rakkon
River Leontes
Allon
Harosheth
River Jordan
Hazor
33 1/4
Ramah
Mts of Naphtali
Dan
Paneas
Horem
Judah
Kedesh
Naphtali
Zer
Beth-anath
Adami
Beth-shemesh
Wilderness of Meron
Great Caravan road from Egypt to Damascus
En-hazor
Edrei
Nekeb
Jacob's Bridge
Highest elevation in Galilee 2900 ft.
W. Farrar
Jabneel
River Jordan
Safed
Ziddim
Joseph's Pit.
Lakum
Gunneroth
Irou
Hukkok
Capernaum
SEA OF GINNEROTH OR LAKE TIBERIAS
Aznoth-tabor
Migdal-el
MAP N°8.
For the tribe of
NAPHTALI
35 3/4
Edth. of Carey & Major N.Y.

## LECTURE IX.

### ON THE TRIBE OF NAPHTALI.

In the three preceding lectures I have spoken to you of the eastern tribes. We will now cross the Jordan, and, for the sake of convenience, commence our notice of the tribes west of the river with Naphtali. It was bounded north by the Mountains of Lebanon; east by Jordan, Lake Merom, and part of Lake Cinneroth; south by Zebulun; and west by Asher.

### *Physical Geography of Naphtali.*

2. Naphtali embraced the mountainous part of the ancient district of Galilee, known by the name of Upper Galilee, or "Galilee of the Gentiles." Matt. iv, 15. But though the country is mountainous, the land is lower than that about Jerusalem. With a mild climate and a prolific soil, this district produces in general all the fruits peculiar to Palestine. The principal ridge in the mountain-range of Naphtali is near the eastern border of the tribe, and is a continuation of Lebanon, reaching southward to the vicinity of Nazareth, where it terminates in high hills, forming the northern wall of the great plain of Esdraelon. In the vicinity of Safed, about eight miles north-west of Lake Cinneroth, the mountain rises to the height of about 2,500 feet above the sea, which is the highest point in Galilee. This range is called in Scripture Mount Naphtali. Josh. xx, 7. Between this range and the Jordan is a narrow strip of table-land, which, as you advance southward from Lake Merom towards Lake Cinneroth, is succeeded by a continuation of low, broken hills. On the west of Naphtali, the brow of the mountainous tract which overlooks the western plain and the sea is about 1,200 to 1,500 feet high. Here the ground breaks down with a steep and rapid descent, to a tract of lower hills and open fertile valleys, connecting with the plain along the Mediterranean coast. The central and western sections of Naphtali are thus described by Dr. Olin:—

"The country," says he, "continues to be undulating and fertile,—the valleys covered with wheat, and the mountain sides with luxuriant pasturage. The summits are mostly wooded; a new feature in the landscape, which has exerted upon my feelings a very agreeable, and even exhilarating, influence, and added greatly to the beauty and apparent fertility of the region. The timber is a species of the oak which is usually very small, though occasionally it is ten or fifteen inches in diameter. It has a thick, spreading top, and seldom is more

than twenty-five or thirty feet in height. These trees are cut, and carried away upon horses and donkeys to Tyre, as well as the villages nearer by, to be used as fuel, and for constructing the roofs of houses, &c. . . . . The olive, which was so abundant around Safed and the villages farther north, has nearly disappeared.

"We were often called upon to admire the beautiful landscape which opened before us as we ascended the successive ridges that lay across our route. It is a lovely and picturesque region, and our ever-changing elevation and direction constantly diversified the view and enhanced our enjoyment. A great number of gracefully formed hills, clothed with rich pasturage to their summits, and sprinkled with low, spreading oaks; deep, fruitful valleys, covered with green fields of wheat, or freshly plowed,—the dark red soil contrasting strikingly with the verdure,—filled an extensive region, extending to some lofty ridges that bounded our view."

Dr. Robinson thus speaks of the country about midway in the tribe of Naphtali east and west, and opposite Lake Merom:—"The way now led us along an almost level ridge, on the water-summit between the Huleh (Lake Merom) and the Mediterranean. It was a fine and fertile strip of land. . . . The whole country was now a succession of swelling, wooded hills and valleys,—a soft and pleasing landscape, especially towards the south-west. The prickly oak is very abundant." Of the western section of Naphtali the same author says: "It contains many thrifty villages, inhabited mostly by *Metawileh*, (a Mohammedan sect here regarded as heretical) with only a few Christians, chiefly of the Maronite sect. One characteristic of the region is, that it cultivates few olive-trees and makes little oil. On the other hand, butter is abundant, and our lamp to-night was filled with butter instead of oil. The part of the district which we traversed (in the route from Safed to Tyre) is a beautiful country, and was to us not the less interesting for being well wooded. Here, for the first time in Palestine, we saw the hills thickly clothed with trees. . . . . The country continued as before,—undulating, cultivated, wooded, and beautiful,—a succession of hill and dale, with more distant hills higher and more thickly wooded. Indeed, from this whole region considerable quantities of wood for fuel are carried to the coast for transportation by sea. The chief supply for Beirut comes from this quarter."

But in many parts of northern Palestine, or the country of Naphtali, the scenery is wild and rude. Deep chasms, inaccessible cliffs and caverns, rocky surfaces, and in some places volcanic appearances, mark it as the abode of a hardy as well as a thrifty population. This whole region is now thickly populated, and has been from the earlier notices of history. On the

south-west of the ancient territory of Naphtali is a region now called by the Arabs *el-Jebel*, *the mountain*, and is a rough district.

*History of the Tribe of Naphtali.*

3. Naphtali, the father of this tribe, was the sixth son of Jacob, and the second by Bilhah. Gen. xxx, 7, 8. Nothing is known of his personal history. At the time of his death, Jacob blessed Naphtali, and prophesied of his tribe that it would be distinguished for its gracefulness and activity, its oratory, and its wisdom in counsel, as his words have been generally interpreted: "Naphtali is a hind let loose, he giveth goodly words." Gen. xlix, 21. But by a change in the vowel-points of two words in the Hebrew, the same sentence reads: "Naphtali is a goodly tree, that puts forth lovely branches." This latter reading is adopted, says Kitto, "by the great body of modern interpreters." "We certainly incline," he continues, "to this view of the text, the metaphor which it involves being well adapted to the residence of the tribe of Naphtali, which was a beautiful woodland country extending to Mount Lebanon, and producing fruits of every sort. With this interpretation, better than with the other, agrees the blessing of Moses upon the same tribe: 'O Naphtali, satisfied with favor, and full with the blessing of the Lord; possess thou the west and the south.'" Deut. xxxiii, 23.

When the Israelites quitted Egypt, Naphtali numbered 53,400 men of war, Numbers i, 43; but when they entered Canaan, forty years after, they numbered only 45,400, having decreased 8,000. This left them the eighth in rank as to population,—Reuben, Gad, Simeon, and Ephraim, being below them. Num. xxvi, 50. The whole population of Naphtali, at the time of their entrance into Canaan, might, therefore, be estimated at about 227,000 souls. Whichever of the above explanations we give to the prophetic benediction of Jacob, it is evident that a growing, active, and vigorous population is indicated; and it is interesting to observe, as a fact of history, that the people of this region were always, in ancient times, and more especially in the later periods of Jewish history, celebrated for their bravery and their active and independent spirit. Indeed, they had need of all their chivalry in war, and their industry and sagacity in peace; for, being on the frontier, they were exposed to the first rush of an invasion from the powerful nations on the north and north-east, which often placed them in great distress and peril, and was the occasion of their being among the first who were finally led away into hopeless captivity by the Assyrians, under Tiglath-pileser, A. M. 3264. 2 Kings xv, 29.

In A. M. 2719, about one hundred and fifty-nine years after Naphtali had settled in the land, its warriors enrolled them-

selves with alacrity under Barak, when many other of the tribes stood aloof through fear, and periled their lives "in the high places of the field," in the battle fought with the northern Canaanites under Sisera. Judg. v, 18: compare chap. iv, 6–16. More than once did they distinguish themselves for their valor. We find them yielding a ready compliance with the call of Gideon against the Midianites, (Judg. vi, 34, 35,) and after the death of Saul they sent thirty-seven thousand expert warriors, together with a thousand experienced captains, to David in Hebron, to crown him king. 1 Chron. xii, 23, 34. But this tribe, as I said, suffered much from their northern neighbors. About A. M. 3064, or five hundred and four years after Naphtali had been settled by Joshua, the whole tribe, with many cities of Manasseh east and Asher, was conquered by the furious and blood-thirsty Ben-hadad, king of Syria of Damascus. I will explain to you the occasion and sad consequences of this invasion.

Asa, king of Judah, being, at least in the earlier part of his reign, a good man, encouraged the worship of the true God; while Baasha, king of Israel,* was a very wicked man and a gross idolater. Grieved at the impiety of their sovereign, many of Baasha's subjects went over to Asa. 2 Chron. xv, 8, 9. To check this emigration out of his kingdom, and avenge himself upon Asa, King Baasha seized upon the city of Rama, which stood about six miles north of Jerusalem, by the great central road which communicated between the two kingdoms, and began extensive preparations for fortifying the place. His object was to protect his own frontier, and intimidate and annoy Asa, by watching all his movements, and controlling the principal avenues of access to Jerusalem. This hostile movement greatly alarmed King Asa, who, instead of calling upon God for help,—as he did when attacked by Zerah the Ethiopian with his million of men, (2 Chron. xiv, 9–15,)—hired the wicked Ben-hadad, king of Syria, the first of that name, to make war upon Baasha, in order to recall him from his project at Rama. Glad of an opportunity to extend his dominions, Ben-hadad embraced with alacrity the proposal of Asa, and immediately invaded the northern tribes of Israel. The plan worked the desired result. Baasha became justly alarmed for his kingdom, abandoned his preparations at Rama, and hastened home to protect his own frontier. 1 Kings xv, 16–21. He was now involved in a disastrous war, and never afterward renewed the attempt to fortify Rama, for which he had made so extensive preparations that King Asa found sufficient stones and timber to fortify two neighboring frontier cities. 1 Kings xv, 22. But the plan of leaguing with a heathen king for defense, and not trusting in the Divine

* On the kingdoms of Israel and Judah, my young readers will turn for an explanation to Lecture XXX, section 53.

protection alone, displeased the Lord, who sent a prophet to rebuke King Asa. 2 Chron. xvi, 7–10. This was the rise of the Syrian power in Palestine, and a sad calamity for Naphtali and the northern tribes, for they did not fully recover their liberty, and expel the Syrians from the country, till about one hundred and thirty-three years after, or about A. M. 3197. About forty years after Ben-hadad's invasion, a second attempt upon Israel was made by Ben-hadad, the second king of Syria of that name. He besieged Samaria; but after two campaigns he lost his army, and fell completely in the power of Ahab, who, by permitting him to return to his kingdom in peace, lost all the fruits of the victory, except a three years' cessation of arms. 1 Kings xx; xxii, 1. In the fourth year the war was renewed, when Ahab joined with him Jehoshaphat, king of Judah, and concentrated the forces of the two kingdoms upon Ramoth-gilead, with a view to dislodge the Syrians; but in vain, for he lost the battle and lost his life. 1 Kings xxii, 1–40; 2 Chron. xviii. Thirteen years after, a second attempt was made to recover Ramoth-gilead, by Joram, son of Ahab, king of Israel, and Ahaziah, king of Judah; but this also failed, and Joram returned to Jezreel wounded, leaving Jehu to prosecute the war. 2 Kings viii, 28, 29; ix, 1–5. After various changes and disasters in the kingdom of Israel, Joash succeeded to the throne, and in his distress at the calamitous state of the kingdom, applied to the prophet Elisha, then on his death-bed, for advice. Encouraged by the prophet, he attacked and overthrew the Syrians in three battles. 2 Kings xiii, 14–25. Meantime God raised up Jonah, the same that afterward preached in Nineveh, who prophesied of the downfall of the Syrian power, and revived the hopes of his people. Emboldened by Jonah's preaching, Jeroboam, the second king of that name, and son of Joash, prosecuted the war with new ardor, recovered all the cities and territory taken by Ben-hadad, and drove the Syrians out of the country. 2 Kings xiv, 23–25. This, as I said, was about A. M. 3197.

I have indulged in this seeming digression, in order to convey to your minds some idea of the calamities in which, for a long period, Naphtali, in common with the northern and eastern tribes, was involved; and also to explain to you an obscure allusion to Naphtali and the surrounding country by the prophet Isaiah, in chapter viii, 22, and ix, 1. It is there said: "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness. Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations." To understand this, you must observe that Isaiah

was threatening Israel and Judah with an Assyrian invasion, which should sweep over the land like an inundation of water. Chap. viii, 5–8. This overspreading power should utterly darken the land; "nevertheless, the dimness [of Judah] shall not be such as it was in her vexation, when at the first [Syrian invasion by Ben-hadad, repeated and extended by the wicked Hazael and by Ben-hadad the second, which lasted one hundred and thirty-three years] he [comparatively] lightly afflicted the land of Zebulun and the land of Naphtali, and afterward [by Tiglath-pileser, king of Assyria] did more grievously afflict her by the way of the sea, beyond Jordan," &c. This seems to be the import of Isaiah's words, as Archbishop Usher suggests. After the preaching of Jonah in Nineveh, Pul, who is supposed to be the very king of Assyria who repented at Jonah's preaching, invaded Syria and northern Palestine, and made Menahem, king of Israel, tributary. 2 Kings xv, 19, 20. This was the commencement of the Assyrian wars with the Hebrew nation. About thirty-one years after, or A. M. 3264, Tiglath-pileser, king of Assyria, "came and took all the land of Naphtali," with Galilee and the tribes east of Jordan, and carried the inhabitants captives beyond the Euphrates. 2 Kings xv, 29; 1 Chron. v, 26. About nineteen years after this, or A. M. 3283, Shalmaneser, the third king of Assyria who invaded Palestine, took Samaria and the remnant of the kingdom of Israel, and transported them also into captivity, in the province of Media, from which they never returned. 2 Kings xvii, 5, 6: xviii, 9–12. Thus ended the kingdom of Israel; at first lightly afflicted (comparatively) by the Syrians for a hundred and thirty-three years, and afterwards totally and hopelessly overthrown by the Assyrians. These two disasters seem to be referred to by the prophet, whose intention seems to be to inspire Judah with confidence, that though they too should go into captivity, and their country be wasted, yet their political darkness should not be, as that of the kingdom of Israel, without hope. Matthew the evangelist speaks of these events, and uses them to illustrate the moral darkness of "the land of Naphtali" and the surrounding country at the time of Christ, and of their visitation by the light and joyful hope of the gospel. Matt. iv, 13–16.

I will now speak of the cities of Naphtali, few of which are connected, in any important way, with the illustration of sacred history, although in the list of Joshua xix, 32–38, nineteen cities, with their villages, are enumerated.

### *Cities of Naphtali.*

4. *Cinneroth* was one of the fenced cities of Naphtali, (Josh. xix, 35,) called also Chinnereth. Deut. iii, 17. It was evidently in these early times one of the principal cities on the coast of the sea to which it gave its own name,—"Sea of Cinnereth," or

"Chinnereth." Num. xxxiv, 11. For the same reason the valley of Jordan southward was called "the plains south of Cinneroth." Josh. xi, 2. Ben-hadad smote "all [the region of] Cinneroth." 1 Kings xv, 20. Gennesareth is supposed to be merely a corruption of Cinnereth, and was the name, in later times, of a fertile district lying along the western shore of Lake Tiberias, where stood, probably, the ancient city of Cinneroth. The lake itself also was called "Lake Gennesareth." Luke v, 1. Our Lord visited this region soon after the miraculous feeding of the five thousand. Matt. xiv, 34. (See Lecture XXIII, section 6.)

5. *Migdal-el* signifies the *tower of God*, that is, a *strong tower*. It was another of the fenced cities of Naphtali, (Joshua xix, 32, 38,) probably the same as is called in the New Testament Magdala, chiefly known as the native town of Mary Magdalene; that is, Mary of Magdala. It is now called *Mejdel*, and is a small Moslem village about three miles north-by-west from Tiberias. "The name Mejdel," says Dr. Robinson, "is obviously the same as the Hebrew Migdal and the Greek Magdala, and there is little reason to doubt that this is the Magdala of the New Testament. . . . The Migdal-el of the Old Testament, in the tribe of Naphtali, was probably the same place." After feeding the four thousand, Jesus "sent away the multitude, and took ship and came into the coasts of Magdala," Matt. xv, 39; for which Mark writes Dalmanutha, a village adjacent to Magdala. Mark viii, 10.

6. *Ijon* was a city in northern Naphtali, taken by Ben-hadad in his first invasion. 1 Kings xv, 20; 2 Chron. xvi, 4. It is not enumerated in the earlier lists of the cities of Naphtali, unless it is the Iron mentioned Joshua xix, 38. Dr. Robinson found a fine tract, west of *Wady et-Teim*, between it and the Litany, about seventeen geographical miles east from Tyre, called by the Arabs *Merj Ayun*. He says: "Not improbably the word Ayun in this name may have some relation to the city Ijon of the Old Testament, which lay somewhere in this neighborhood." The district of Merj Ayun "is an oval, or almost circular basin, about two miles and three-quarters in diameter, a beautiful, fertile, well-watered plain, surrounded by hills, which in some parts are high, but mostly arable."

7. *Kedesh* was situated about eighteen English miles east of Tyre, not far from Paneas, among the mountains of Naphtali. It was one of the fenced cities of Naphtali, (Josh. xix, 35, 37,) formerly a royal city of the Canaanites, (Josh. xii, 22,) and subsequently allotted to the Levites, and appointed to be a city of refuge. Josh. xx, 7, 9; xxi, 32; 1 Chron. vi, 76. It was the native city of Barak, (Judg. iv, 6,) and the place appointed for the rendezvous of the troops of Zebulon and Naphtali under his command, in the war with Sisera. Verse 10.

The high tract of country bordering the basin of Lake Merom

on the west, is thickly populated. It bears everywhere the marks of tillage, and is sprinkled over with numerous villages. Here, on the hills opposite the marshes of the lake Merom, is still a village called *Kedes*, "without doubt," says Dr. Robinson, "the ancient Kedesh of Naphtali." There was another Kedesh in the tribe of Judah. Josh. xv, 21, 23.

8. *Hazor* was situated in the northern part of Palestine, but its exact location is not known, except that it was evidently not far from Lake Merom. It was a powerful city of the Canaanites, and the chief royal city in the north, as appears from the fact that its king summoned the neighboring chiefs to assemble against Joshua. His mandate was obeyed by all the kings from "the valley" or plain of Esdraelon to the mountains of Hermon and Lebanon. Joshua defeated this host, smote the king, with the inhabitants of Hazor, and burned the city with fire. Joshua xi, 1–13. It was subsequently regained, however, and rebuilt by the Canaanites, whose kings resumed the ancient title of Jabin, and again Hazor became the seat of the Gentile power in northern Palestine. The king of Hazor tyrannized over the northern tribes of Israel for twenty years, till delivered by the hands of Deborah and Barak. Judg. iv. After this, Hazor was held in quiet possession by the Israelites, and fell to Naphtali, to whom it was at first assigned. Josh. xix, 32, 36. The town was improved and fortified by Solomon, (1 Kings ix, 15,) but it was among the first cities captured and sacked by the Assyrians under Tiglath-pileser, who led its inhabitants into hopeless exile. 2 Kings xv, 29. No modern notice has been given of the place by travelers.

9. *Harosheth* of the Gentiles was not far from Hazor. It was the residence of Sisera, the general of Jabin's army. To this place the army of Sisera was pursued, when defeated by Deborah and Barak. Judg. iv, 2, 16.

10. *Joseph's Pit.* Near the north-western shore of Lake Cinnereth, on the modern caravan road, is a place called by the Arabs *Jubb Yusuff*, that is, *Joseph's Pit.* It is a well about three feet wide, and about thirty feet deep, containing living water. For three hundred years both Mohammedans and the eastern Christians have regarded this as the pit into which Joseph was cast by his brethren. Gen. xxxvii, 23–29. Here is also a *khan*, or *inn*, where caravans halt to refresh themselves. But the true pit of Joseph was not here. It was near Dotham, or Dothaim, (Gen. xxxvii, 37,) in the half tribe of Manasseh west, south of the plain of Esdraelon.

11. *Jacob's Bridge.* Between the lakes Cinneroth and Merom, and about two miles south of the latter, is a celebrated ford of the Jordan, anciently called the "Ford of Jacob," over which is now a bridge, built several hundred years ago, and is called by the Arabs *Jisr Benat Yakob, bridge of the daughters of Jacob*,

MAP, N°9,
For the tribe of
ASHER.
35
35 1/4
35 1/2
R. el-Auly or Bostrenus
Sidon
R. Sunik
R. ez-Zaherany
Ramah
Zarephath
Hammon
R. Leontes
Tyre
Rehob
Ummah
Kanah
Hebron
Kedesh
Cabul
Hosah
Achzib
Safed
Accho
R. Kemam or Belus
Misheal
Beth-dagon
R. el-Melek
Shihor-libnath
R. Kesion
Jokneam
Sepphoris
el Buttauf
or
Valley of Sukhnah-el
MEDITERRANEAN OR GREAT SEA
Plain of Tyre
Plain of Acho
HILLS OF NAPHTALI
HILLS OF ZEBULUN
33
33 1/2
33 1/4
32 3/4
35 Long. east from Greenwich 35 1/4
35 1/2
LITH. OF SARONY & MAJOR. N.Y.

because it was supposed it was here that Jacob and his family crossed Jordan on their return from Padan-aram. But this also is a mistake, and shows how little reliance is often to be placed upon monkish tradition. The patriarch might have crossed the Jordan at this point on his way to Padan-aram, (Genesis xxxii, 10,) but on his return to Canaan he crossed that river south of Jabbok. Verse 22.

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## LECTURE X.

### ON THE TRIBE OF ASHER.

### *Physical Geography of Asher.*

I AM now to tell you of the tribe of Asher,—a tribe that was settled in one of the most celebrated districts in the world, both on account of the geography of the country, and of the ancient people that inhabited there. Asher was bounded north by Syria, east by Naphtali, south by Zebulun and Manasseh, and west by the Mediterranean.

2. The territory of Asher embraced a beautiful strip of country along the sea-coast, generally not more than about ten or twelve miles wide, and reaching from the neighborhood north of Sidon to Mount Carmel. Joshua xix, 24–28. The general face of the country is plain, but diversified by low undulating hills, and in many places narrow valleys. A few miles north of Sidon, near the ancient boundary of this tribe, the mountains of Lebanon come down to the sea, "leaving only a narrow rocky way between." On the south of Asher the open country along the coast is again shut in by the lofty range of Carmel, which here forms a bold promontory, jutting into the sea. About seven miles south of Tyre is a ridge of mountain running into the sea, and called the *White Promontory*, so called from the aspect of whiteness which it presents towards the sea. "Over this promontory," says Maundrell, "you pass by a way of about two yards broad, cut along its side, from which the prospect down is very dreadful, by reason of the extreme depth and steepness of the mountain, and the raging of the waves at the bottom. This way is about one-third of an hour (that is, nearly one mile) over, and is said to have been the work of Alexander the Great," about three hundred and thirty years before Christ. South of the White Promontory, for about six miles, is a rough and rocky district, after which you issue upon the open beautiful plain of Accho, or *Acre*.

3. The principal plains in Asher are those of Accho and Tyre. The plain of Accho extends about seventeen miles in

length, from the vicinity of Carmel on the south to within about six miles of the White Promontory on the north, and is in most places about five or six miles wide. "It enjoys," says Maundrell, "good streams of water at convenient distances, and everything else that might render it both pleasant and fruitful. But this delicious plain is now almost desolate, being suffered, for want of culture, to run up to rank weeds, which were, at the time we passed it, (March 21, 1697,) as high as our horses' backs."

The plain of Tyre stretches about twenty-eight miles along the coast, from the White Promontory to about three miles north of Sidon. It is very fertile and pleasant, and intersected by numerous streams from the mountains. But it is narrow, seldom more than a mile and a quarter wide.

4. East of these plains, along the east border of Asher, is a chain of verdant hills, several miles wide, which connect with the mountains of Naphtali. The eastern border of Asher runs along the western brow of this central mountainous district, which is generally about fifteen hundred feet above the sea. As the traveler stands on the summit of this range, a little south-east of Tyre, he commands at one view the prospect of a large portion of the country of Asher. Dr. Olin says of the prospect, as he stood here: "The Mediterranean opened before us a vast and shining expanse of waters, upon whose sleeping surface two ships and a noble steamer were visible. The little town of *Sur*, the ancient city of Tyre, appeared as a dot upon the small sandy plain which pushes out into the sea beyond the dim outline of the shore. We were still twenty miles distant, and the whole intermediate tract, full of smiling, fruitful plains, and green, wooded hills, and dotted with villages that glittered in the sun upon their showy sites, was spread out before us like a map. Upon looking back, the eye ranged over a field of mountain scenery at once vast and rich. The snowy tops of Lebanon had often been in view during the day."

5. *Entering in of Hamath.* Hamath was one of the smaller southern kingdoms of Syria. Its capital was Hamath,—called by the Greeks Epiphania, and now called *Hamah*,—situated on the river Orontes, about eighty geographical miles north of Damascus. The southern part of the kingdom of Hamath seems to have embraced the valley lying between Libanus and Anti-Libanus, called by the Greeks and Romans Cœle-Syria. From Numbers xiii, 21, we learn that Hamath lay north of Rehob, and that the more common route to Hamath from the south, was through the district of Rehob. Both were Syrian cities, but the latter only was given to the Israelites. The "Entering in of Hamath," seems to have been some well-known pass, or narrow valley, in Mount Lebanon, through which lay the road to Hamath; or else, as is more probable, the southern

section of the larger valley of Lebanon, now called *el-Bukaa*. It lay on the borders of Syria, and was generally mentioned as the northernmost limit of the Promised Land, when it was contrasted with the Dead Sea, Mount Hor, and the River of Egypt on the south. Numbers xxxiv, 7, 8; 1 Kings viii, 65; 2 Kings xiv, 25. In Joshua xiii, 5, and Judges iii, 3, it is designated as the northern boundary of the Giblites and Hivites.

### *History of the Phœnicians.*

6. The territory of Asher was embraced in the larger province, afterwards called by the Greeks *Phœnice*, or *Phœnicia*. The Phœnicians were one of the most wonderful people of all antiquity, and I must tell you something of their history, in order that you may better understand some portions of Scripture. Although their language bore a strong family resemblance to that of the Hebrews, yet they were evidently descended from Ham, through Canaan, and not from Shem, as the Hebrews were. Hence they are sometimes called in Scripture Sidonians, and sometimes Canaanites. Some maintain that they emigrated from the vicinity of the Persian Gulf; some, that they came from the borders of the Red Sea; while others, with more probability, suppose they came direct from Shinar, after the confusion of tongues. Their country extended along the Mediterranean coast about a hundred miles, from the promontory of Carmel on the south, to the river Eleutheros, in Syria, on the north, and embracing a strip of land in width only about twelve miles. The centre of their power was in the great cities along the coast, particularly in Tyre and Sidon. These cities were generally independent of each other, though they preserved some general laws of affinity.

Phœnicia was anciently a charming and beautiful country. "Even now it is among the most fertile in western Asia. It produces wheat, rye, and barley; and, besides the more ordinary fruits, also apricots, peaches, pomegranates, almonds, citrons, oranges, figs, dates, sugar-cane, and grapes which furnish an excellent wine. In addition to these products, it yields cotton, silk, and tobacco. The country is also adorned by the variegated flowers of oleander and cactus. The higher regions are distinguished from the bare mountains of Palestine by being covered with oaks, pines, cypress-trees, acacias, and tamarisks; and, above all, by majestic cedars, of which there are still a very few old trees, whose trunks measure from thirty to forty feet in circumference. Phœnicia produces also flocks of sheep and goats, and innumerable swarms of bees supply excellent honey. In the forests there are bears, wolves, panthers, and jackals; while the sea furnishes great quantities of fish." "The numerous towns which were anciently crowded together in the

narrow space of Phœnicia, covered almost the entire coast, and, together with their harbors and fleets, must have presented an aspect which has scarcely ever been equaled, and which was calculated to impress every stranger on his arrival with the ideas of wealth, power, and enterprise."

The Phœnicians were the most celebrated maritime people of all antiquity. They had commerce by sea with all the nations on the Mediterranean coast, the western coasts of Europe and Africa, the nations bordering the Red Sea, and the southern coasts of Asia and Africa; while by land their caravans trafficked with those of the interior nations of Arabia, Africa, and Asia. The most flourishing period of their history was from the time of King David to that of Cyrus, king of Persia, that is, between the years before Christ 1050 to 550. "In this period were founded the African colonies, Carthage, Utica, and Leptis." They also founded other colonies in Spain, the island of Sicily, and elsewhere. Their voyages and their intercourse with foreign nations "were not marked by devastated countries and ruined cities, but by flourishing colonies, by agriculture, and the arts of peace." They were greatly celebrated for their knowledge of architecture and various mechanic arts; for their different manufactures; for dyeing, especially the purple,—the royal and favorite color with the ancient Eastern nations; and for their learning. Letters, it is said, were first carried into Greece by Cadmus, the Phœnician, about fourteen hundred and fifty-five years before Christ, or about the same time that Moses and Joshua conquered Canaan. The religion of the Phœnicians was very corrupt. They worshiped Baal and Ashteroth as their chief deities. The former was the chief god of many of the nations, and was represented by the sun, and supposed to be the prime productive power of nature; the latter was a goddess, variously represented, but supposed to be resident primarily in the moon, and to be the great receptive power of nature. Thus they vainly imagined two pervading principles in nature,—the active and the passive, the masculine and the feminine,—and these they worshiped under various symbols. Their religious rites were very impure and degrading. Many other gods they worshiped, but I cannot here speak of them. Further information of this wonderful people, particularly of their commerce and their calamities, will be given when speaking of the cities of Asher.

### *History of the Tribe of Asher.*

7. Asher, the father of this tribe, was the eighth son of Jacob. Gen. xxx, 13. His name signifies *happy, blessed;* and of this son Jacob prophesied plenty. Gen. xlix, 20. The blessing of Moses upon this tribe includes a numerous posterity, an honorable name, and a profusion of the products of the soil. Deut.

xxxiii, 24, 25. Asher had four sons and one daughter, Gen. xlvi, 17; but at the time of the exodus from Egypt this tribe furnished an army of 41,500, "which made it the ninth of the tribes (excluding Levi) in number,—Ephraim, Manasseh, and Benjamin only being below it; but, before entering Canaan, an increase of 11,900—an increase exceeded only by Manasseh—raised the number to 53,400, and made it the fifth of the tribes in population." Num. i, 40, 41; xxvi, 47. The entire population of Asher, therefore, upon entering Canaan, would be about 267,000 souls.

In taking possession of their new inheritance, the Asherites found themselves planted in the midst of a powerful people, whose confederated strength was indeed broken, but who still held possession of many large and well-fortified cities. Tyre, though a younger city than Sidon, was already denominated "the strong city," (Josh. xix, 29,) so that the Asherites, after the death of Joshua, and the disbanding of the national army, being weary of the long war, and afraid to attack their enemies single-handed, left the Phœnicians in quiet possession of some of their strongest cities, and contented themselves with the proportion of the cities and territory already conquered. Judges i, 31, 32. In the passage just quoted, it is said that "the Asherites dwelt among the Canaanites, the inhabitants of the land;" and, as Professor Bush suggests, "as it is not usual to say of a larger number that it dwells among the smaller, the inference is, that they expelled but comparatively few of the Canaanites, leaving them, in fact, a majority of the population."

After this period we have but few distinct notices of this tribe. In the war of Barak with the northern Canaanites, out of pretext of defending their own borders from a threatened invasion of the enemy, they sent no troops to the general army, but remained at home, and contented themselves with merely garrisoning their own frontier. For this they were justly reproached in the triumphal song of Deborah and Barak, after the successful issue of the battle. Judg v, 17. But forty years after, in that terrible war with the Midianites, they showed themselves more generous, and distinguished themselves for their valor in the common cause. Judges vii, 23. After Saul's death, the tribe of Asher sent an army of 40,000 disciplined soldiers to acknowledge David king in Hebron. 1 Chron. xii, 23–36. This shows their strength to be at least equal to what it was when they entered Canaan. This tribe seems to have enjoyed generally a good degree of tranquillity, though their Phœnician neighbors were not always friendly; (see below, under Tyre, and in Lecture IV, under Sidon:) and being on the frontier, they were the more exposed to the alarms and ravages of war, which, in later days, came more frequently from that quarter.

I will now tell you about the cities of Asher. This tribe had

twenty-two cities alloted them, besides numerous villages, (Josh. xix, 24–30,) but only a few of them are of much note in sacred history.

*Cities of Asher.*

8. *Sidon.* (For an account of Sidon, see Lecture IV, sec. 4.)

9. *Tyre* was south of Sidon, (see Sidon,) on the sea-coast, commanding a very good harbor. Isaiah speaks of its "antiquity of ancient days," (Isa. xxiii, 7,) and Josephus says it was founded two hundred and forty years before the building of Solomon's temple; but its true date evidently reaches much further back, it being called "the strong city Tyre," in Joshua's day. Josh. xix, 29. It was built by a colony from Sidon, on which account Isaiah styles it the "daughter of Zidon." Isa. xxiii, 1, 12. From the time of Joshua no mention is made of Tyre, in Scripture, till the time of David, when we read that "Hiram, king of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons, and they built David a house;" that is, a royal palace. 2 Sam. v, 11. About forty-five years after, that is, about nine hundred and ninety-eight years before Christ, when Solomon was about to commence building the temple, he sent to this same Hiram to procure timber from Mount Lebanon, and skillful architects, saying to him, "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." 1 Kings v, 6.

Hiram was in friendly alliance with David and Solomon, and not only assisted them in building their palaces, and the temple of God, with other public structures, but also manned a navy for Solomon with skillful mariners, on the eastern gulf of the Red Sea, to trade in the southern coasts of Africa and India. 1 Kings ix, 26–28. It is said, "Hiram was ever a lover of David," and that he "rejoiced greatly" at the opportunity of renewing this friendship with Solomon. 1 Kings v, 1, 7. Doubtless the dominion that these kings of Israel held over the countries between Egypt and the Euphrates, offered a powerful protection to the inland trade of the Tyrians, and might have been a motive to this friendship. Subsequently, however, the Tyrians arose to their highest elevation of wealth and power, and became haughty and vain, and grossly impious. Ezek. xxviii, 2–6. You will find an interesting account of their commerce with every portion of the then known world, briefly given in the twenty-seventh chapter of Ezekiel. The wealth of the world was laid at their feet. Intoxicated with prosperity, they broke "their brotherly covenant" with the Hebrews, and confederated with other nations against them. Ps. lxxxiii, 5–8; Amos i, 9. They even made no scruple to possess themselves of the wealth and ornaments of the temple at Jerusalem, which the enemies of the Hebrews had from time to time cruelly exacted as tribute, or sacrilegiously pillaged. Joel iii, 4, 5. Nay more, when the Jews had been taken cap-

tives in war, and sold into slavery, as was sometimes the case, (see 2 Kings v, 2; 1 Mac. iii, 41,) the Tyrians had bought them and exported them to distant countries, (Joel iii, 6,) for you must understand they had extensive commerce in slaves, as well as articles of ordinary merchandise. But their slaves generally came from the region of the Caspian and Euxine seas. Ezek. xxvii, 13. And when Nebuchadnezzar, king of Babylon, had utterly destroyed Jerusalem, and subdued and wasted all the country of the Jews, Tyre insultingly exulted over their downfall, and said, "I shall be replenished now she is laid waste." Ezek. xxvi, 2.

For these sins God denounced against them the severest judgments by various prophets. These prophecies were uttered against the city during the period of its greatest glory. About seven hundred and seventeen years before Christ, in the reign of Hezekiah, king of Judah, Shalmaneser, king of Assyria, who had captured Samaria, and led the remnant of the ten tribes into hopeless captivity, (2 Kings xviii, 9–12,) allured by the wealth of the city, laid siege to Tyre. The Tyrians resisted him successfully for five years, when Shalmaneser was obliged to retire and relinquish the enterprise. This seems to be alluded to in Isa. xxiii, 13, and is fully related by Josephus. But this was a great scourge to Tyre, for the Assyrians greatly distressed them, and ravaged most of Phœnicia. Most of the prophecies against Tyre, however, were delivered after this event. About one hundred and forty-five years after the invasion of Shalmaneser, Nebuchadnezzar, king of Babylon, besieged Tyre. After a siege of thirteen years he took the city, five hundred and seventy-two years before Christ, in the fifteenth year of the captivity of the Jews in Babylon, and about nine hundred years after the foundation of the city. This calamity was foretold by Ezekiel, a few years before it occurred. Ezek. xxvi, 7–12. But during this long and distressing siege, the active Tyrians, phœnix-like, had built, or enlarged and fortified, the city of New Tyre, situated on a small island nearly half a mile from the main land, and about a mile in length, by less than half a mile in width. To this place they removed their families and effects, abandoning the old city to the cupidity of the enemy. The Tyrians were now surrounded by water, and being masters of the seas, no enemy could cope with them. When, therefore, Nebuchadnezzar entered the old city of Tyre, which stood on the main land, he did not find enough wealth to repay the costs of the war, or compensate the hard toil of his soldiers, (Ezek. xxix, 18;) whereupon he directed his arms against Egypt, and God permitted him to despoil that haughty nation, for their gross and corrupting idolatry. Ezek. xxix, 19, 20.

The fall of the old city produced a general terror among the nations, for all the nations traded with Tyre. Ezek. xxvi, 15–18. During seventy years she was crippled in her commerce, and

greatly humbled, while the Babylonian oppression lay heavily on Syria and Palestine, and other nations of western Asia, (Isaiah xxiii, 15–17;) but after this, Cyrus, prince of Persia, who had now conquered Babylon and erected the Medo-Persian monarchy, restored Tyre, with Phœnicia and all Palestine, to their former privileges. The new city soon rivaled the old one in wealth and wickedness, on which account God pronounced against it the most signal judgments. Zech. ix, 3, 4; Ezek. xxviii, 12, 18, 19. These were in part fulfilled by Alexander the Great, about three hundred and thirty-two years before Christ, when he took the city by storm, after an eight months' siege, killed eight thousand in the attack, crucified two thousand, and sold thirty thousand into slavery, as Joel had predicted. Joel iii, 4, 8. Alexander was enabled to take the city by filling up the arm of the sea between the island and the main land, in which he employed the materials of the old city, and thereby fulfilled two predictions; one was, "And they shall lay thy stones, and thy timber, and thy dust, in the midst of the water," (Ezek. xxvi, 12;) and the other, "And thou shalt be no more, though thou be sought for, yet shalt thou never be found again, saith the Lord God," verse 21. "So utterly were the ruins of old Tyre thrown into the sea, that its exact sight is confessedly undeterminable, although the ruins of nearly fifty cities near Rome, which perished almost two thousand five hundred years ago, testify that the extinction of every trace of a city is a sort of miracle." Also, Alexander set the city on fire, fulfilling the prediction, "And she shall be devoured with fire." Zech. ix. 4.

Christianity was early planted in Tyre, Acts xxi, 3, 4; but though it revived and carried on considerable commerce in the earlier part of the Christian era, yet the prediction of the prophet, "Thou shalt be built no more," (Ezek. xxvi, 14,) is literally fulfilled. Tyre is now a wretched market-town, with less than three thousand inhabitants. The taxable men are about four hundred Mohammedans and three hundred Christians. The houses are mostly mere hovels, with one story and a flat roof. Its chief exports are tobacco, raised on the neighboring hills, with some cotton and charcoal. The eastern part of the little island, now a peninsula, is strewed with ruins of the ancient city, while "the western coast of the island is wholly a ledge of ragged, picturesque rocks, in some parts fifteen or twenty feet high, upon which the waves of the Mediterranean dash in ceaseless surges." The southern part of the island is also rocky and uneven, "and is now unoccupied," says Dr. Robinson, "except as 'a place to spread nets upon.'" Fishing is a principal employment with the present wretched inhabitants, as it was anciently no inconsiderable business. (See Neh. xiii, 16.) Ezekiel prophesied of Tyre, that "it should be a place for spreading of nets in the midst of the sea;" and again God says, "I will make thee like the top of a rock;

thou shalt be a place to spread nets upon." Ezek. xxvi, 5–14. This is now literally fulfilled. Maundrell said in his day, "the present inhabitants of Tyre were only a few poor wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing." The present Arabic name of Tyre is *Sur*.

10. *Accho* is about twenty-seven miles south of Tyre, on the Mediterranean coast, situated on the northern angle of the bay of Accho, which sweeps in a semi-circle southward about six miles deep, and about nine miles in circuit, reaching to the promontory of Carmel. By the Greeks this town was called *Ptolemais*, from the first Ptolemy, king of Egypt, who enlarged and improved it. By the Christian crusaders it was called *Acre*, or *St. John of Acre*, from a magnificent church that was built within its walls, and dedicated to St John, and from the occupation of the knights of St. John. It is now called *Akka* by the natives, which is only the Arabic preservation of its ancient Scripture name Accho. On the north and east the city is encompassed by the beautiful and fertile plain of Accho, on the west it is washed by the sea, and on the south by the bay of Accho. It was anciently a wealthy and strong city, encompassed by two walls and a deep fosse, or ditch, through which, Dr. Pococke thinks, the waters of the river Belus were made to pass, thus making the city a sort of island. The ruins of ancient Accho are still seen by travelers. This city figures largely in modern history, but is not much known in Scripture. It was one of the strong cities from which the Asherites could not expel the inhabitants. Judges i, 31. In the New Testament it is called Ptolemais; a Christian church was planted here, which Paul visited in his fifth journey to Jerusalem. Acts xxi, 7.

Among modern events Accho is celebrated as the place where Napoleon was defeated, and driven back from Syria. "In 1832 the town was besieged for nearly six months by the Egyptian army, under Ibrahim Pasha, during which thirty-five thousand shells were thrown into it, and the buildings were literally beaten to pieces." On the third of November, 1840, Akka was again bombarded for several hours by the English and Austrian fleets, with a view to dislodge the Egyptian forces, and restore Syria to the dominions of the Grand Sultan, when the explosion of a powder-magazine destroyed the garrison, and laid the town in ruins.

11. *Achzib* was about nine miles north of Accho, "situated on the ascent close by the sea-side." It was one of the fortified towns which the Asherites could not subdue. Judges i, 31. The Greeks called it *Ecdippa*, and it is now called *Zib* by the natives.

12. *Aphek* is represented as at the extreme north, even "to the borders of the Amorites," (Josh. xiii, 4,) where the word "Amorites" is a general name for Canaanites of whatever par-

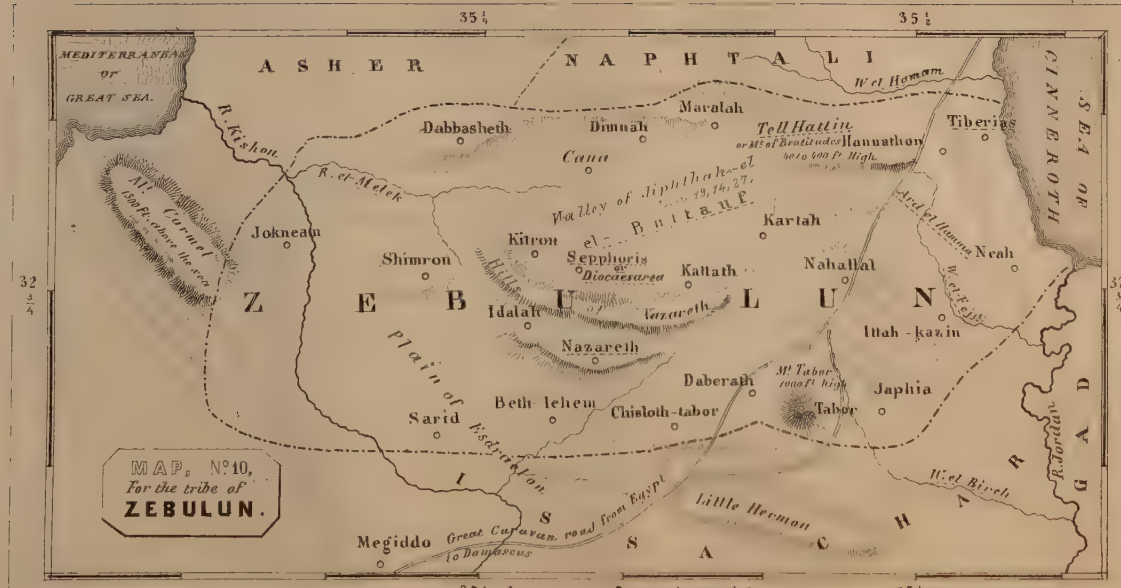
ticular tribe. It is called also Aphik, and is one of the places which the tribe of Asher did not capture. Judges i, 31. This is generally supposed to be the same as was called *Aphaka* among the ancients, situated near the river *Adonis*, about forty miles north of Zidon, and too far north to be represented on the map of Asher. Here is still found a village called *Afka*, situated at the bottom of a valley, which probably marks the site of the ancient Aphek.

13. *Rehob* was also a northern city of Palestine, (Num. xiii, 21,) but its exact location is not known. It is called also Beth-rehob, and seems to have stood not far from Dan, (Judges xviii, 27–29,) but if so, it was beyond the proper boundary of the tribe of Asher. It was assigned to the Levites of Gershom's family, (Josh. xxi, 27–31,) but the Asherites were unable to subdue it, (Judges i, 31,) and in king David's time it was still reckoned a Syrian city, hostile to the Israelites, against whom it supplied mercenary troops to the Ammonites. 2 Sam. x, 6–8.

14. *Kanah* was probably about six miles south-east of Tyre, where Dr. Robinson found the large village of *Kana*, situated on the brow of a valley, in an undulating district of cultivated country. Josh. xix, 28.

15. *Zarephath* was a place of some consequence, situated on the plain near the sea, about eight miles south of Sidon, and, according to Josephus, belonging to the territory of that city. Here the prophet Elijah dwelt a long time with the widow and her son, during the three years' famine in the reign of Ahab, subsisting on the meal and oil miraculously increased; and here also he raised the widow's son from the dead. 1 Kings xvii, 8-24. The prophet Obadiah speaks of Zarephath as the northern limit of the old Canaanitish territory. Obad. ver. 20. In the New Testament this place is called "Sarepta, a city of Sidon." Luke iv, 26.

The site of the ancient Zarephath is still marked by ruins, broken foundations, and irregular heaps of stones, indicating, however, in themselves little more than a mere village. Above a mile westward, high up on a partially isolated hill, is a large village bearing the name of *Surafend*. "In this name," says Dr. Robinson, "we have the Zarephath of the Old Testament, and the Sarepta of the New." The village of Surafend, however, is comparatively modern, and is a mere transfer of the ancient city, with the causes for which we are unacquainted. The true site of Zarephath, farther down by the sea, has never been lost sight of by tradition, and the crusaders built a chapel over the reputed spot where Elijah dwelt with the widow. (*Note.*—Zarephath, according to the plan of this work, belongs to a later period of history, and hence to a future Lecture; but I have inserted it here for the sake of convenience.)




MAP, N°10,
For the tribe of
**ZEBULUN.**

## LECTURE XI.

### ON THE TRIBE OF ZEBULUN.

### *Physical Geography of Zebulun.*

I AM now to tell you of the tribe of Zebulun. It was bounded north by Naphtali and Asher, east by the Sea of Cinneroth, south by Issachar, and west by Manasseh and Asher. I hope you carefully attend to the localities of the different tribes. A familiar knowledge of their situation and boundaries, with a correct idea of the position of places in Palestine, will greatly assist you to understand the historical and prophetical portions of Scripture, and will impart a new interest to the perusal of the sacred pages.

2. The country of Zebulun is much more open than that of Naphtali, but less level than that of Issachar. The mountains which run south from Lebanon, through Naphtali, here seem to spread out into broken hills, mostly of moderate height, separated by beautiful flowing valleys. Some of the hills, however, are steep and rugged, and rise into mountains of considerable height. The general surface of this tribe is arable, and covered with a good soil, yielding the various products of the land.

3. *Mount Carmel* bordered this tribe on the west. (For a description of this mountain, see Lecture XII, section 7.)

4. The *hills of Nazareth* terminate abruptly on the northern edge of the great plain of Esdraelon. You will form some idea of the range of these hills by looking on the map. They are high, and intersected by deep valleys and chasms, so that the scenery is quite wild and romantic. From the high hill west of Nazareth, the traveler overlooks a large extent of country on every hand: on the west, the shores of the Mediterranean; on the east, the country east of Jordan; "the majestic Hermon, with its icy crown," in the north-east; and on the south, the beautiful plain of Esdraelon, with portions of Mount Gilboa and the mountains about Samaria.

In the south-west part of the town of Nazareth is a precipice. "The hill," says Dr. Robinson, "here breaks off in a perpendicular wall, forty or fifty feet in height. There are several other similar precipices in the western hill around the village." It is stated by Luke, that on one occasion, when Jesus was preaching to the Jews of Nazareth, they became so enraged that "all they in the synagogue rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." Luke iv, 28–30. It was from one of these precipices, probably the

first one mentioned, that they sought to cast the Saviour headlong. For nearly seven hundred years the Roman Catholics have had a tradition, that the place where the Nazarenes sought to kill Christ was the high, perpendicular hill, overlooking the plain of Esdraelon, nearly two miles south by east of Nazareth, and hence called by them the "Mount of Precipitation." But this is a clumsy and absurd legend.

5. *Mount Tabor*, so much celebrated for its beauty, is an isolated hill rising out of the north-eastern arm of the great plain of Esdraelon. It is about six miles eastward of Nazareth, and about twelve miles south-west of the Sea of Cinneroth. Its form is nearly that of a cone, or a sugar-loaf, truncated, or cut off at the top. It rises to the height of about 1,000 feet above the plain, according to Robinson; and, according to the measurements of Schubert, it is 1,857 English feet above the sea, commanding one of the most charming prospects in all Palestine. The sides of Tabor are clothed with tall grass, bushes, and orchards of trees of various kinds, chiefly the oak, presenting an aspect of great beauty. The general summit of the mountain is a rounded table-land, of nearly a mile in diameter, with a descending slope toward the north. But the proper summit consists of a beautiful oblong plain, or basin, about half a mile long by about one-fourth of a mile wide, running north-west by south-east. Here anciently stood a city, probably the same as the city of Tabor. Josh. xix, 22. On this crest of the mountain also were strong military fortifications. As its sides are inaccessible except by narrow winding paths, these fortifications rendered it a favorite military position in war. The place still presents various ruins, particularly the foundations of different structures, some built in the middle ages, and others not later than the days of the Romans. The mountain, being now totally uninhabited, is a favorite retreat for wild swine.

It was on Tabor that Barak assembled the army of the northern Israelites against Sisera, Judg. iv, 6, 12; and in subsequent ages it was repeatedly chosen by the Jews as a military position during their wars. Here also, in the time of the prophets, they practiced idolatry. Hosea v, 1. The proverbial beauty of Tabor, and the majestic grandeur of Hermon, occasioned their being selected by the Psalmist as fit representatives of the mountains of Palestine. Psa. lxxxix, 12. Tabor is often mentioned in the Old Testament, but nowhere in the New. Since about three hundred years after Christ it has been regarded as the "high mountain apart," where our Lord was transfigured, Matt. xvii, 1, 2; and on this account the superstitious people were induced, more than five hundred years after Christ, to build here three churches, corresponding to the "three tabernacles" which Peter proposed to erect. Verse 4. But the true "mount of transfiguration" was probably farther north, some-

where in Galilee, we know not exactly where, but certainly not on Tabor, where stood a fortified city from the earlier records of Jewish history, and which is alluded to by Josephus seventy years after Christ.

6. In the north-eastern part of Zebulun is a sea of rolling hills, among which stands the *Mount of Beatitudes*, or *Mount of Blessings*, so called from a tradition, more than five hundred years old, that our Lord here delivered his celebrated "sermon on the mount," in which he pronounces certain characters "blessed," or "happy." Matt. v, 1–11. It is now called by the Arabs *Tell Hattin*, the word tell, in Arabic, meaning *hill*. This hill is situated about twelve miles north of Tabor, and is about half a mile in length, east and west. It rises out of a valley, from which, on the south side, it is elevated about forty feet; but on the north side the ground sinks down precipitously to a lower plain, from which to the top of the hill is about four hundred feet. Our Saviour is supposed to have stood on this hill, while his audience mainly occupied the valley below. This, however, is a mere legend, with nothing to contradict it, and nothing to prove it.

7. The *Valley of Jiphthah-el* is mentioned in Scripture as a somewhat noted valley, belonging to the western territory of Zebulun, near the border of Asher. Josh. xix, 14, 27. In this same region we find a beautiful valley now called by the Arabs *el-Buttauf*. It is a rich plain, lying down among the hills, with its eastern border about eight miles west of the Sea of Cinneroth. This plain runs east and west, and drains off the water of the surrounding hills, through a narrow valley on the southwest, into the river Kishon. This seems more probably the valley of Jiphthah-el mentioned by Joshua, as it sufficiently answers the description he gives of its location. It is interesting thus to find how a careful attention to the topography of the Holy Land, often enables us to corroborate and explain obscure and merely incidental allusions of holy writ, some of which, like the Book of Joshua, were written more than three thousand two hundred years ago.

There are many beautiful valleys in Zebulun besides the northern section of Esdraelon, (noticed in Lecture XII, sec. 3,) but as the Scriptures do not particularly mention them by name, I will pass them by. The largest of these plains are the *el-Buttauf*, just mentioned, and the *Ard el-Hamma* on the east, near Lake Cinneroth. The word *ard*, in Arabic, means a *low plain*, or *meadow;* and this is a low basin of beautiful and rich meadow-land, which communicates with the Jordan through the *Wady el-Fejah*.

*History of the Tribe of Zebulun.*

8. Zebulun, the father of this tribe, was Jacob's tenth son, and the sixth son of Leah. Gen. xxx, 20. Jacob prophesied that "Zebulun should dwell at the haven of the sea, and should be a haven for ships; and his border should be unto Zidon." Gen. xlix, 13. *Zidon* here is doubtless not to be understood of the city Zidon, but of the *country* or *province* of the Zidonians, or Phœnicians, which, as I told you in the previous lecture, extended along the sea-coast north of Carmel, and hence bordered Zebulun on the west. This was sometimes called Phœnice, and sometimes Zidon, and the people Phœnicians or Zidonians. You will observe also that the border of Zebulun next to Zidon, or Phœnice, is contrasted with "the sea," by which the Zebulunites were to dwell. This sea, therefore, is the Sea of Cinneroth, on the opposite side of Zebulun from Phœnice, and not the Mediterranean. In those early times the people knew little of navigation, and what they called "ships" were vessels of small capacity, rudely constructed, and propelled by oars as well as winds. Even in our Lord's day the little fishing-boats on Lake Tiberias were called "ships;" so that Jacob might say, "Zebulun shall be a haven for ships," and still no more be meant than that they should carry on fishing and inland trade in boats on Lake Cinneroth, or Tiberias. This lake has always abounded in excellent fishes of various kinds, which yielded an important revenue for the support of the ancient inhabitants,—an item of no inconsiderable moment to a country already overburdened with population. It is therefore with propriety that Moses says of this tribe, that "it should suck of the abundance of the seas," referring to its valuable fisheries connected with its inland trade. Deut. xxxiii, 19.

The tribe of Zebulun left Egypt with 57,400 warriors, (Num. i, 30, 31,) who had increased to 65,000 at the time they entered Canaan, Num. xxvi, 27; making an entire population of about 325,000. Their territory would have been insufficient for the support of so great a number, had it not embraced a very prolific soil, in a very genial climate; to which we may add the above revenue of the sea, by fishing and local commerce. The tribe of Zebulun was powerful and influential. Moses seems to allude to the religious influence they were to exert upon the tribes, by their activity and zeal in observing the festivals, when he says, "They shall call the people to the mountains," (Deut. xxxiii, 19,) probably meaning to Shiloh, in Mount Ephraim, and afterwards to Jerusalem, in the mountains of Judah, where the nation worshiped. It is evident also that this tribe was celebrated for its learning and schools, which produced many ready scribes, who in those days held great influence in all state affairs. Judg. v, 14. But for nothing were they more

famous than for their valiant soldiers and experienced military officers. In the war with Sisera, and afterwards with the Midianites, they enlisted with alacrity, and distinguished themselves for their bravery, Judg. v, 18; vi, 35; and upon the death of Saul they sent fifty thousand true-hearted soldiers, well equipped and disciplined, to David in Hebron, to confirm him in the kingdom. 1 Chron. xii, 33.

When Christ came, he visited "the land of Zebulun and Naphtali," and devoted a large portion of his time and wrought a great many miracles among the people. Matt. iv, 12–16. In this was fulfilled an interesting prophecy of Isaiah, chap. ix, 2. The people seemed greatly rejoiced to have such a prophet among them, and paid him many external marks of honor; but generally they did not repent, and the Saviour pronounced upon them the severe judgments of Heaven for their impiety. Matt. xi, 20–24.

*Cities of Zebulun.*

9. The principal cities of Zebulun were twelve, besides numerous villages. Josh. xix, 15. Of these, however, few are particularly noticed in Scripture in a manner to render it important to speak of them beyond a mere mention of their localities. These you will find by examining the map, where places are put down according to the best information the subject affords.

10. *Jokneam* stood near Mount Carmel. Josh. xii, 22. The river Kishon ran "before," that is, east of, this city. Joshua xix, 11.

11. *Gittath-hepher*, according to Jerome, stood about two miles east of Sepphoris, on the way to Tiberias. But, according to the descriptions of Joshua xix, 13, it would seem to be nearer Mount Tabor. It was also called Gath-hepher, and was the native city of the prophet Jonah. 2 Kings xiv, 25. It being within the province of Galilee, the Pharisees were incorrect when they asserted that no prophet arose from Galilee. John vii, 52.

12. *Chesulloth*, (Josh. xix, 18,) also called *Chisloth-tabor*, (verse 12,) stood near Mount Tabor in the great plain. The modern village of *Iksal*, about three miles east from Tabor, seems to represent the ancient Chesulloth. It appears to have been a city of some note. The modern village stands on a rocky ridge, or mound, rising above the plain, and is noted for its numerous sepulchres cut in the rocks; some of which, says Pococke, "are like stone coffins above ground; others are cut into the rock like graves, some of them having stone covers over them."

13. *Daberath* was given to Zebulun, (Josh. xix, 12,) though it seems afterward to have been given to Issachar, and assigned

to the Levites. Josh. xxi, 28; 1 Chron. vi, 72. It is probably represented by the modern "*Deburieh*, a small and unimportant village, which lies on the side of a ledge of rocks just at the base of Tabor."

14. *Rimmon*, which was a city given to the priests, (1 Chron. vi, 77,) called *Remmon-methoar*, (Josh. xix, 13,) may be the same as *Rummaneh*, a modern village mentioned by Dr. Pococke, standing a little south of Cana, in the valley el-Buttauf.

There was also a Rimmon in the tribe of Benjamin, and another in Judah.

There are no other cities within the limits of this tribe which it is important here to mention. Several belonging to a later period of history will be noticed, according to the plan of this work, in their appropriate place in a future lecture.

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## LECTURE XII.

### ON THE TRIBE OF ISSACHAR.

*Physical Geography of the Tribe of Issachar.*

The tribe of Issachar, of which I am now to speak, occupied the most delightful portion of the land, and one of the most celebrated districts in the world, not only on account of its natural richness and beauty, but of the wonderful events that have transpired upon its soil. Issachar was bounded north by Zebulun, east by Jordan, south by Manasseh, and west by Manasseh and Asher.

2. The general surface of Issachar is a level plain, exceedingly fertile and beautiful. In places the monotony is relieved by low rolling hills, particularly on its eastern section. The great chain of mountains that passes southward from Lebanon through the whole land west of Jordan, is here interrupted by a broad plain, sending out its arms, or branch valleys, in various directions among the surrounding hills. In no other section is the western chain of mountains so much broken as in the district embracing this tribe, and the southern part of Zebulun.

3. The plain of *Esdraelon* is the largest in the tribe of Issachar, and, indeed, the largest plain in the interior of Palestine. The word *Esdraelon* is not found in Scripture, but it occurs in the Apocrypha, and in Josephus. In the sacred Scriptures this does not seem to be always distinguished from the "plain" or "valley of Jezreel." In Josh. xi, 2, it is simply called "the valley," to distinguish it from "the plain south of Cinneroth," (valley of Jordan,) on the east, and "the borders of Dor on the west," or the plain along the Mediterranean coast. It is also

35 ½
35¼
35½
ZEBULUN
ASHER
MANASSEH
WEST
Mt. Carmel 1500 ft. above the Sea
River Kishon
Nazareth
Daberath
Mt. Tabor 1000 ft. high
Beth-shemesh
Chisloth-tabor
Shahazimah
Shihon
Rabbith
Kishion
Endor
Beth-dazzeth
Plain of
ISSACHAR
Main
Little Hermon
Hapharaim
el-Fuleh
Alex
Shunem
En-haddaho
Dabareh
Megiddo
Anaharath
Jezreel
Valley of Jezreel
Wady el-Asher
Mt. Gilboa
Jarmuth
Remeth
Jalboa or Gilboa
Bethshean
Wady Beisan
Great Caravan road from Egypt to Damascus
Road from Jerusalem to Damascus
En-ganuim
Valley of Esdraelon
River Jordan
River Hieromax
Ford
Bridge
SEA OF TIBERIAS
MAP N°11.
For the tribe of
ISSACHAR.
32 ¾
32 ½
35 Long. east from Greenwich.

called "the champaign" country, belonging to the Canaanites prior to the settlement of the tribes of Israel. Deut. xi, 30.

This plain lies between the hills north of Samaria on the south, and those of Nazareth on the north, and the mountains of Tabor, Little Hermon, and Gilboa on the east, and that of Carmel on the west. Its form is triangular, with its apex towards the west, and its base toward Jordan. Its northern side is about fifteen miles long, and its eastern about eighteen miles. Dr. Jowett computes the area of this plain to be equal to fifteen miles square. Its surface is level and smooth; its soil deep, and exceedingly vigorous. "This region," says Dr. Olin, "must be regarded as one of the most interesting in Judea, (Palestine.) As an agricultural district, especially adapted to the production of breadstuffs, it was probably the best in the whole country." Dr. Robinson, as he stood at the western base of Mount Gilboa, says: "We had extensive views of all the extent of the great plain, spread out upon our left, and of the long blue ridge of Carmel beyond. The prospect was charming for its rich fertility and beauty. Yellow fields of grain, with green patches of cotton and millet interspersed, checkered the landscape like a carpet." It is, however, at present in a generally bad state of cultivation, owing to the oppressive policy of the Turkish government; and such has long been its condition.

Esdraelon is celebrated in the history of almost all eastern nations. In the south-western part of this plain occurred the greatest carnage in the routed army of Sisera, when pursued by the victorious arms of Barak. Judg. iv, 13–15; and v, 20–21. The battle spread itself over most of the plain, over which Sisera drove his nine hundred formidable iron war-chariots. On the same ground was afterwards fought the fatal battle between Pharaoh-Necho, king of Egypt, and Josiah, king of Judah, wherein Josiah was slain, (2 Chron. xxxv, 20–24,) and which was followed by a train of disasters to the Jewish state. Across the southern section of this plain, from Carmel to Jezreel, a distance of at least ten or twelve miles, Elijah ran before the chariot of Ahab. 1 Kings xviii, 42–46. Here, also, Ahab obtained a miraculous victory over the Syrians, who had persuaded their king, Benhadad, to try a second time the chances of war with the Israelites, and to choose the valley instead of the mountain for the battle-ground. 1 Kings xx, 22–30. This plain, says Dr. E. D. Clarke, "has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonosor, king of Assyria, [A. M. 3348, see Judith iii, 8–10,] until the disastrous march of Napoleon Bonaparte from Egypt into Syria. [A. D. 1799.] Jews, Gentiles, Saracens, Christian Crusaders, and anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents upon the plain of Esdrae-

lon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon." On the sixteenth of April, 1799, General Kleber, with about 1,500 of the French troops, stationed in the plain near the village of *Fuleh*, sustained, from sunrise till noon, the attack of the whole Syrian army, amounting to at least 25,000 men. Bonaparte, on hearing of Kleber's situation, hastened to his relief, with six hundred men. On their approach the Turkish army fled precipitately. Bonaparte dined at Nazareth, and returned the same day to *Akka*. (Accho.)

4. *Valley of Jezreel.* On its eastern side, the plain of Esdraelon sends out three broad arms towards the brow of the Jordan valley. These arms, or branch valleys, are each about three miles wide; one on the south-east of Esdraelon, running along the southern base of Gilboa, another on the east, running along the northern base of Gilboa, and the third on the north-east, running between Little Hermon and Tabor. This middle branch is the proper "*valley of Jezreel*," so noted in Scripture. A peculiarity in the formation of the surface in this region is, that while the northern and southern valleys drain the water off westward through Esdraelon into the Kishon, and thence to the Mediterranean, the valley of Jezreel suddenly descends eastward from the city of Jezreel, to the distance of about one hundred feet, draining the water of the adjacent district into the Jordan. The valley of Jezreel is a broad, deep, fertile plain, running in a south-easterly direction, and communicating with the Jordan valley near Bethshean.

In the time of the Judges, the Midianites allied themselves with the Amalekites and oppressed Israel, and despoiled them of their annual harvest, for seven years. On their last invasion they crossed Jordan and "encamped in the valley of Jezreel." Judg. vi, 1, 33. But God raised up Gideon, of the tribe of Manasseh, and he, with his small company, "pitched by the well of Harod; so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley." Judg. vii, 1. Afterwards the Philistines, previous to their last battle with Saul, came up and encamped in this same valley, near the "fountain of Jezreel." 1 Sam. xxix, 1. An ample supply of good water is an important circumstance in fixing the permanent camp of a large army, and the Philistines, like the Midianites, were very sagacious in this selection. There is still, east of *Zerin*, the ancient site of Jezreel, a copious fountain of living water, "flowing up through the gravel in various places, and running off in many little rills to form a small brook below." Farther on, about a mile from the city, is a very large fountain, described by Dr. Robinson, who visited it in June, 1838, as "flowing out from under a sort of cavern in the wall of conglomerate rock, which here forms the base of Gilboa. The water is excellent, and, issuing from

crevices in the rocks, it spreads out at once into a fine limpid pool, forty or fifty feet in diameter, in which great numbers of small fish were sporting. From the reservoir a stream, sufficient to turn a mill, flows off eastward down the valley." This, unquestionably, is the fountain of Jezreel, which you will see put down on the map.

It was in this valley, near the city of Jezreel, that Naboth had his vineyard, (1 Kings xxi, 1,) to obtain which Jezebel treacherously procured his death. Verses 7–14. When Jehu came from Ramoth-gilead to Jezreel, to seize the government of the kingdom of Israel, he "drove furiously" up this valley, and slew Joram, king of Israel, near Naboth's vineyard, and afterwards Jezebel herself also, to avenge the death of Naboth. 2 Kings ix, 16–37.

5. *Mount Gilboa* is in the south-east border of the great plain of Esdraelon, about twelve miles south of Tabor. It is described as a naked rocky height, running north-west and south-east, along the southern border of the valley of Jezreel, and projecting some distance into the plain of Esdraelon. The whole mountainous tract is about three miles broad, rising apparently about four hundred feet from the valley. Among the villages situated upon its summit, is still found one inhabited, called by the Arabs *Jelbon*, a name which answers to the Hebrew *Gilboa*.

This mountain is celebrated in Scripture as the place where Saul and Jonathan were slain, in their last battle with the Philistines. 1 Sam. xxxi, 1. The battle was partly in the plain of Jezreel and partly on the mountain, on which account David pathetically execrates it in his beautiful elegy on the death of Saul and Jonathan: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. . . . How are the mighty fallen, and the weapons of war perished!" 2 Sam. i, 21, 22, 27.

6. You will see on the north of the valley of Jezreel a mountain called Little Hermon. It is so called to distinguish it from the true Mount Hermon, on the north-east of Palestine. Little Hermon is not mentioned in Scripture; but, a little more than three hundred years after Christ, it took this name because it was conjectured that David alluded to it in the following words: "Tabor and Hermon shall rejoice in thy name. Psa. lxxxix, 12. But, though Hermon is here associated with Tabor, it does not hence follow that the mountain intended must stand in the vicinity of Tabor. It seems more probable that Tabor and the true Hermon are here selected—on account of the proverbial beauty of the former, and the majesty of the latter—as the rep-

resentatives of all mountain grandeur in general, and of the mountains of Palestine in particular.

The mountain of Little Hermon itself, now called by the Arabs *Jebel ed-Duhy*, has neither beauty nor fertility, "but is in fact a desert, shapeless mass."

7. *Carmel* is the highest mountain in this region, bordering Issachar on the west, running north-west from the plain of Esdraelon, and terminating in a bold promontory or cape, which forms on the north the Bay of Acre, (Accho.) Mount Carmel forms the only great promontory upon the coast of Palestine. Jer. xlvi, 18. On the north-west it approaches near the sea, and seems to dip its feet in the water; but on the west, as it retires from the sea, it forms a bend inward, which leaves a strip of fine fertile plain country between it and the shore. Towards the south-east it is connected with the mountains of Samaria by a broad range of low wooded hills. This mountain is now reckoned not more than about six miles long, but in Scripture the name of Carmel seems to apply to a greater extent of this range. Its elevation has been computed at 1,500 feet above the sea, but Dr. Kitto thinks this an exaggeration. Schubert estimates it at 1,200 feet. It commands, however, a very extensive prospect on all sides. The climate of this mountain is pure and enlivening, and above its rich carpet of grass and wild flowers rise the pine, oak, olive, laurel, and many other trees, though not to any great height. These give to the mountain a richness of verdure and an appearance of extraordinary beauty, while birds and wild animals, which resort here in abundance, contribute to enliven the scene, and make it an inviting retreat for man. The numerous caves of this mountain, of which there are said to be over a thousand, have long been the abodes of men, particularly for monks, and are said to be wrought and improved with much art and labor. At the foot of the mountain flows the river Kishon.

The caves of Carmel were celebrated in Scripture as the occasional abodes of Elijah and Elisha, (1 Kings xviii, 42; 2 Kings ii, 25; iv, 25,) and as places of secure retreat from danger. Amos ix, 3. The beauty of the mountain was proverbial, (Cant. vii, 5,) as were also its richness and fertility, in which it was classed with the most celebrated districts of the land. Isa. xxxiii, 9; xxxv, 2; Jer. l, 19; Amos i, 2.

Carmel is now called by the Arabs *Jebel mar Elyas*, or *mountain of lord Elijah*, from the convent of Elias, which stands at its northern end. There is another Carmel in Judah.

### *History of the Tribe of Issachar.*

8. Issachar, the father of this tribe, was the ninth son of Jacob. Gen. xxx, 18. Jacob prophesied of Issachar, or, rather, of his tribe, saying, "Issachar is a strong ass crouching down

between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Gen. xlix, 14, 15. Now, it is evident that it was not intended by the patriarch to disparage this tribe by this comparison. The ass is an animal distinguished for its "patience, gentleness, great capability of endurance, laborious exertion, and a meek submission. Issachar, therefore, the progenitor of a race singularly docile, and distinguished for their patience, is exhibited under the similitude of the meekest and most laborious of quadrupeds." This tribe, being located in one of the richest districts of the land,—"the granary of Palestine,"—very wisely devoted themselves to agricultural instead of military or commercial employments. It was in the sense of patient industry that they "bowed their shoulders to bear," because they "saw the land that it was pleasant." Thus "Issachar rejoiced in his tents," and drew the "treasures hid in the sand," or soil, as Moses predicted. Deut. xxxiii, 18, 19.

But though the tribe of Issachar was not celebrated for its military achievements, it was renowned for its practical wisdom and energy. Its princes, or chief men, were with Deborah and Barak in that ever-memorable war with Sisera, acting as their counselors and most trusty messengers. Judg. v, 15. After the death of Saul this tribe did not, indeed, like many others, send an army to David, to acknowledge him as king; but they deputed two hundred of their most learned and experienced men, whose wisdom had gained for them universal respect and authority among their people,—"men that had understanding of the times to know what Israel ought to do,"—to tender to David the submission of their tribe, and to proffer him any counsel or advice which the exigency of public affairs might demand. 1 Chron. xii, 23, 32. Among the Jews in later times, Issachar was reputed as a learned tribe.

At the time of their exodus from Egypt, the tribe of Issachar numbered 54,400 adult men, (Num. i, 29,) "which gave it the fifth numerical rank among the twelve tribes,—Judah, Simeon, Zebulun, and Dan, being above it." But on entering Canaan they were found to have increased to 64,300, (Num. xxvi, 25,) which raised them to the third rank in population,—Judah and Dan alone being greater. This would give them an entire population of about 321,500 souls.

To Issachar were allotted sixteen cities, with their villages. Josh. xix, 22. Few of these, however, are so connected with history as to render it important to notice them, further than to insert their names on the map, which I have done according to the best information the case affords.

*Cities of Issachar.*

9. *Jezreel* stood at the western base of Mount Gilboa, quite on the eastern edge of the plain of Esdraelon, where it unites with the valley of Jezreel. The city stood on the brow of a steep and rocky descent, where the ground, on the north-east, rapidly sinks down, for a hundred feet or more, into the large fertile valley of Jezreel, which runs south-easterly. The situation of Jezreel is elevated, overlooking on the east the valley of Jezreel, a portion of the Jordan valley, and commanding a prospect of the mountains of Gilead; and on the west embracing a view of Esdraelon and Mount Carmel." Dr. Robinson says "it is a most magnificent site for a city."

After the death of Saul, the city of Jezreel followed his son Ishbosheth, (2 Sam. ii, 8, 9,) while the tribe of Issachar generally followed David. 1 Chron. xii, 23, 32. In the times of the kings of Israel Ahab had a palace here, though Samaria was the capital of the kingdom. 1 Kings xviii, 45, 46. To enlarge the royal gardens and grounds about Jezreel, the king desired, and ultimately obtained, the vineyard of Naboth. 1 Kings xxi, 1–16. And here the terrible judgments of God fell upon the wretched house and dynasty of Ahab, by the hand of the impetuous and remorseless Jehu, (2 Kings ix, 30–37; x, 1–17,) who, for his excessive inhumanity and impiety, is threatened, more than a hundred years after, with the Divine vengeance: "I will avenge the blood of Jezreel upon the house of Jehu." Hos. i, 4. In the Apocrypha Jezreel is called Esdraelon. Judith iv, 5; vii, 3.

The modern name of Jezreel is *Zerin*, which is formed from the Hebrew by dropping the first letter (*yod*) with its vowel-point, and changing the final syllable, *el*, into *in*. This exactly makes *Zerin*, or *Zeren*, and is a change by no means uncommon in transferring names from the Hebrew to the Arabic. The modern village of *Zerin* "has, perhaps, somewhat more than twenty houses; but they are nearly in ruins, and the place contains few inhabitants." It contains also a few ancient ruins.

10. *Shunem* is probably the same as is now called *Solam*, about three and a half or four miles north of Jezreel, and about six miles south-east of Mount Tabor. The modern *Solam* stands on a steep slope at the western end of Little Hermon, and overlooks the plain of Esdraelon to Carmel. It is represented by Robinson as "a small, dirty village, standing by a small fountain, hardly sufficient for the wants of the inhabitants."

It was by Shunem that the Philistines first encamped in their last war with Saul, (1 Sam. xxviii, 4,) but afterwards removed and encamped by Jezreel. 1 Sam. xxix, 1. From this village also came Abishag, David's last wife. 1 Kings i, 3. The "Shu-

nammite woman," who entertained the prophet Elisha, was a resident of this place. 2 Kings iv, 8–10. She feared God and loved his prophets, on which account Elisha had raised her son to life. 2 Kings iv, 18–37. These circumstances induced the king of Israel the more readily to restore to her the family possessions, after her return from a seven years' absence in the land of the Philistines, whither she had fled to avoid the severe famine in Israel. 2 Kings viii, 1–6.

11. *Endor*, or the *fount of the dwelling*, stood on the northern slope of Little Hermon, about four miles south of Tabor. It is still called *Endor*. It was given to Manasseh, though within the territory of Issachar. The slaughter of Sisera's army extended from Kishon to Endor, Psa. lxxxiii, 9, 10; so that, in their disordered flight, that immense multitude covered the plain of Esdraelon for a distance not less than ten or twelve miles. This will give my young readers some idea of the magnificence and terror of that ever-memorable battle. But Endor is mostly celebrated in Scripture as the place where resided the sorceress whom King Saul consulted the evening before his death. 1 Sam. xxviii, 7–25. Saul had fixed his camp on Mount Gilboa, (1 Sam. xxviii, 4,) and in going to Endor he had only to cross the valley of Jezreel and the mountain Little Hermon, perhaps not more than eight or ten miles. The modern Endor is merely an ordinary village.

12. *En-gannim* means the *fountain of gardens*, or the *gardens' fountain*. It was one of the chief cities of Issachar, (Joshua xix, 21,) given to the Levites. Josh. xxi, 29. It has been supposed to be the same as the *Ginæa* of Josephus, and the *Jenin* of the modern Arabs, which is described by Robinson as a village containing about two thousand inhabitants, "lying in the midst of gardens of fruit-trees, which are surrounded by hedges of the prickly pear, with a few scattering palm-trees," and supplied with "a fine flowing public fountain." The town lies about fifteen miles south-easterly from Mount Tabor, in the mouth of a narrow, stony, naked dell, or water-course, just where it unites with the plain of Esdraelon. Its elevation, with that of the adjacent plain, is about five hundred and forty-seven feet above the sea.

## LECTURE XIII.

### ON THE HALF TRIBE OF MANASSEH WEST.

*Physical Geography of Manasseh West.*

THE half tribe of Manasseh west of Jordan is bounded north by Asher and Issachar, east by the Jordan, south by Ephraim, and west by the Mediterranean.

2. The general surface, like that of most of the tribes, is uneven. The northern limit of this tribe joins the southern and western borders of the plain of Esdraelon, from which, as you proceed south, you pass over a range of low hills, intersected at first by several of the southern branch-valleys of the great plain. As you advance farther south, towards Samaria, the ground rises into higher and more rugged hills, and you cross different valleys running in various directions, but the principal ones easterly and westerly. These valleys are fruitful, and the hills also are productive. South and south-west of Taanach is a succession of low hills, uniting the lofty range of Carmel to the mountains of Samaria. The hills of Manasseh are not so high as those farther north in Naphtali, or those farther south in Ephraim; but the range of mountains passing through Naphtali, and interrupted, as we have seen, by the plain of Esdraelon and its branches, here begins again to rise and resume its regular course southward, bearing in Scripture the general name of "Mountains of Ephraim." Josh. xx, 7. The general width of this mountain-range, intersected, as I have stated, by many beautiful valleys, and often spread out in fine table-lands, may be computed at from twenty-five to thirty miles.

In the central section of Manasseh is a curious valley, or basin, oval or nearly round, perfectly level, and three or four miles in diameter, lying almost hid among picturesque hills. As there is no outlet to the water which flows into this valley from the surrounding country, it is inundated in the rainy seasons, and presents the appearance of a lake,—somewhat like Lower Egypt when overflowed with the Nile. From its mud in winter the Arabs call it *Merj el-Ghuruk*, or *meadow of sinking* or *drowning*. Although the soil is good, nothing can be raised here but some light summer crops. I mention it as one of the curiosities so frequent in the formation of the surface of Palestine,—that land of wonders. In the vicinity of this valley the hills rise to a considerable height, so that the traveler stands upon their summits and views all the northern section of Manasseh, the plain of Esdraelon, Mount Carmel, and other distant places.

On the east, Manasseh includes part of the valley of Jordan, here about five miles wide, and mostly desert.

MAP, N°12.
For the tribe of
MANASSEH WEST.
ASHER
ISSACHAR
MANASSEH
WEST
EPHRAIM
GAD
MEDITERRANEAN
OR
GREAT SEA
Dor
River Belka
River Zerka
Caesarea
River el-Akhdar
River Abu-Zabura
River Arsuf
Brook Kanah
Bethar
Great Caravan route from Egypt to Damascus
River Kishon
Megiddo
Endor
Little Hermon
Fountain of Jezreel
Ibleam
Jezreel
Taanach
Dothan
Jelbon
Beth-shean
Ford
Beth-shittah
Zaretan
Wady el Malieh
River Jordan
En-gannim
to Damascus
Bezek
Thebes
Jeba
Meirel-Ghurak
From Jerusalem
Road
Tirzah
Abel meholah
Tabbath
Samaria
Michmethah
Tappuah
Shechem
Mt Ebal
34 3/4
35
35 1/4
35 1/2
32 1/2
32 1/4
Long. East from Greenwich.

3. *Sharon* is the name of that portion of the plain along the sea-coast, south of Carmel, extending to an indefinite limit, but not farther than Joppa. It is a proverbially fruitful and pleasant district, included within the territory of the old Canaanitish tribe. In fertility and beauty it was classed with Lebanon, Carmel, and Bashan. Isa. xxxiii, 9; xxxv, 2. Here David kept a portion of his numerous herds, under the care of "Shitrai the Sharonite." 1 Chron. xxvii, 29. This district, with the city, or village, of the same name standing in it, is called Saron in the New Testament, and early embraced the gospel through the miracles and preaching of the apostle Peter. Acts ix, 35.

Mr. Buckingham, who traveled from Carmel to Joppa along the coast, represents the plain country, from Carmel to about twelve miles south of Cæsarea, as presenting a barren aspect, much of it "a sandy desert." But at the point just noticed, traveling southward, he says: "At one o'clock we came in sight of a cultivated plain, with a long valley running eastward. . . . We crossed this valley, and ascending a gentle hill, came, at half-past one o'clock, in sight of a more extensive and beautiful plain, covered with trees, and having the first carpet of verdure that we had yet seen." This verdant strip he found to extend only five or six miles, after which he "approached Joppa over a sandy desert." But Mr. Buckingham passed this tract in the depth of winter, (January, 1816,) which sufficiently accounts for its generally desert appearance. It is not improbable, moreover, that the country here is less productive than anciently. Mr. Monro, as he entered this plain in the spring, found "the rich pasture-land of the valley of Sharon clothed with fresh verdure as far as the eye could reach. The white clover springs spontaneously," continues he, "and among a variety of shrubs and flowers were a few dwarf tulips. This tract, glorious as it is to the eye, is yet deficient in water in its central parts, and for this reason appears not to be frequented even by Arabs. I traversed it for hours without noticing a single tent. [This, however, was a mere accident to our author, for the district is frequented by the Bedouins.] The grass and the flowers spring to waste their sweetness, and to fall unseen; and the storks, striding to and fro, are the only animals by which they are visited. The soil is light and the surface elastic, and the uneven ground swells into hills to the east, which are backed by the mountains of Samaria beyond."

The general soil of Manasseh west was fertile, and the climate favorable to all the common productions of the country. There are still many considerable villages in this region, surrounded, as is common in this part of Palestine, with beautiful olive groves.

*History of Manasseh West.*

4. I must refer you to Lecture XI, on the half tribe of Manasseh east of Jordan, for some facts respecting the whole tribe, which I need not here repeat. When Joshua settled this tribe, he at first allotted them their possessions in common with those of Ephraim. Josh. xvi, 1–4. But this proving unsatisfactory to the Manassites, especially to the family of Zelophehad,—of whom Moses had commanded that they should receive a distinct family inheritance within their tribe, in order to perpetuate the family name, (Num. xxvii, 1–11,)—Joshua ordered such a division of the tribal territory as should leave for the unprovided families of Manasseh a separate allotment. Josh. xvii, 1–6. In effecting an equitable proportion, some cities were taken from Asher and Issachar and ceded to the western Manassites. Josh. xvii, 11. When all this was done, however, both Manasseh and Ephraim complained that they had not a fair proportion to the other tribes. Josh. xvii, 14. In reply to this, Joshua advised them to clear up the wood-land, of which there was an extensive range within their bounds. Verse 15. This, however, they were not inclined to do, and three hundred years after we find the same celebrated "wood of Ephraim" still standing. 2 Sam. xviii, 6–8. They therefore informed Joshua, that though they should do this, their land would still be insufficient for the wants of so numerous a people, especially as some of the best portions of their meadow-lands were still in the possession of their powerful enemies. Josh. xvii, 16. To this Joshua made no other reply than by quoting their own words, to remind them that they were "a great people," and hence should be fully able to dispossess their foes, and also to fell the heavy timbers on Mount Ephraim. Verses 17, 18. This little affair, which might easily have grown to a civil feud, discovers the shrewdness and great prudence of Joshua. The two tribes were evidently affected with a selfish and avaricious spirit, and had unwittingly represented themselves as "a great people," and therefore requiring more land for their support. Joshua concedes their greatness, and therefore alleges their ability to remove the impediments of which they complained. It was a wonderful enterprise to bring so many people as the Hebrews (numbering about three millions) into a strange land, and settle all their tribes and families by lot. Such a transaction the world never heard of before or since; and the orderly and quiet manner in which they settled down, without civil wars or any serious complaints, proves the directing hand of God in the whole affair, and that his fear was upon all the people.

It was predicted by Jacob that the prosperity of the children of Joseph should be proverbial in the nation, so that when they would pronounce any great good upon each other they would

say, "God make thee as Ephraim, and as Manasseh." Genesis xlviii, 20. This prosperity, though it would draw down upon them the envy and ill-will of their enemies, would yet make them superior to all their invidious attempts. Gen. xlix, 22–26. Moses also concurred in blessing them with the promise of great wealth and power. Deut. xxxiii, 13–17. All this their subsequent history fully justified. They are often mentioned together in Scripture, because they were brothers, and both constituted properly but one tribe,—there being twelve tribes of Israel by reckoning Ephraim and Manasseh as one tribe, and thirteen if we reckon them as two tribes.

The great and good Gideon, who judged Israel nine years, was a Manassite. Judg. vi, 11, 15. In David's sorest persecution by Saul, seven of the valiant captains of Manasseh came to him to Ziklag, 1 Chron. xii, 19, 20; and afterwards this tribe sent an army of eighteen thousand men to Hebron, to confirm him in the kingdom. Verses 23, 31. But we have few facts of much interest relating to the separate history of this tribe, which, as I have said, generally blends with that of Ephraim, or else of the whole nation. The western Manassites were unable for a long time to expel the inhabitants of some of the more important cities, but finally succeeded in subjecting them to tribute. Judg. i, 27, 28.

*Cities of Manasseh West.*

5. *Megiddo* stood at the western edge of the plain of Esdraelon, near the river Kishon. It appears very probably the same as the modern village *Lejjun*, which is without doubt the same as the *Legio* of the ancients. *Lejjun*, says Dr. Robinson, stands "on the western border of the great plain, where it already begins to rise gently towards the low range of wooded hills which connect Carmel and the mountains of Samaria." It stands on the caravan route between Egypt and Syria, and when visited by Mr. Maundrell, March 22, 1697, was described as "a large village, with a good *khan*," or *inn*, commanding "a large prospect of the plain of Esdraelon."

Megiddo, though standing within the borders of Issachar, was given to Manasseh. Josh. xvii, 11. It was formerly a royal city of the Canaanites, (Josh. xii, 7, 21,) and one of those powerful cities which the Manassites for a long time were unable to subjugate. Judg. i, 27. King Solomon enlarged and fortified this city, (1 Kings ix, 15,) and thither Ahaziah, king of Judah, fled, and here he died, after having been wounded by Jehu's archers, who had closely pursued him from Jezreel to Ibleam. 2 Kings ix, 27. Afterwards, when Necho, king of Egypt, was marching his army peacefully through Palestine, along the plain by the Mediterranean coast, on an expedition against a revolted province of Assyria, Josiah, the good king of Judah, very foolishly

attacked him in the plain near Megiddo. In this disastrous battle Josiah was mortally wounded. 2 Chron. xxxv, 20–23. The prophet Jeremiah, who was then in Jerusalem, lamented the untimely death of the king, and so also did the whole nation. Verse 25. Indeed, so great was the public calamity, and so deep and general the national sorrow, that this "mourning at Hadad-rimmon in the valley of Megiddo," for Josiah, became proverbial. Zech. xii, 11. The "waters of Megiddo" are probably no other than the brook Kishon and its tributary streams in that quarter. It was here that the battle between the forces of Barak and Sisera chiefly raged. Judg. v, 19.

6. *Taanach* stands on the south-east side of a low hill, or mound, a little back from the plain, about four miles south of Megiddo. It is still called *Taanuk*, and is said to contain ancient ruins. At present, however, it is but a mean hamlet, containing but a few families. Anciently it was a royal city of the Canaanites, (Josh. xii, 21,) at first given to Issachar, but afterwards ceded to Manasseh, (Josh. xvii, 11,) and given to the Levites. Josh. xxi, 3, 25. For a long time, however, the Manassites were unable to subdue this powerful city. Judg. i, 27. It is generally mentioned in Scripture in connection with Megiddo. Judg. v, 19–22.

7. *Ibleam*, called also *Bileam*, (1 Chron. vi, 7,) was not far from Megiddo. It was by Ibleam that Jehu's archers shot Ahaziah. 2 Kings ix, 27.

8. *Bethshean* was another of the strong cities of the Canaanites which the Manassites were unable at first to conquer. Judg. i, 27. It was situated at the mouth of the valley of Jezreel, just where it unites with that of Jordan. It was reckoned about seventy-five miles from Jerusalem, and, according to Burckhardt, about twenty-four miles south of Tiberias, and twenty-three miles from Nazareth. It stood on the shorter road from Jerusalem to Damascus, about two miles from the Jordan. It was also called *Scythopolis*, or *city of the Scythians*, (2 Mac. xii, 29, 30,) because the Scythians, it is said, invaded Palestine in the time of Josiah, son of Amon, king of Judah, about six hundred and thirty-one years before Christ, and left a colony in this city; so that afterwards, as is stated in the above passages from the Maccabees, the Jews and Scythians dwelt together in this city.

The modern name of Bethshean is *Beisan*. Many ruins of the ancient and once powerful city remain, though at present the place is a small village of only about seventy or eighty houses. The inhabitants, who are Mohammedans, are reputed as a set of inhospitable and lawless fanatics.

The Philistines, to dishonor the dead body of Saul, fastened it upon the wall of Bethshean, after the fatal battle of Gilboa. 1 Sam. xxxi, 8–10. The supposition that the descendants of

the ancient Scythian colony still existed here in the time of Paul, has been supposed to explain the reason why the apostle mentions "Scythians" with "Jews and Greeks," &c., in Col. iii, 11. But this is not probable.

9. *Thebes* was about eleven miles from Shechem, and about twenty-five miles from Nazareth. It is probably represented by the modern village of *Tubas*. It is noted in Scripture as the place where the wicked and ambitious Abimelech, son of Gideon, met his death. Judg. ix, 50–54. Abimelech aspired to subvert the existing government of the Hebrews, and to establish a monarchy, asserting his right to the sovereignty in virtue of his father's office, which was that of judge. Moreover, he had seventy brothers, who had an equal right to rule; but, under the pretext that there had better be one king than seventy-one, he conspired against his brethren and slew them, except the youngest. Mainly by the aid of the citizens of Shechem, of which place his mother was a native citizen, he succeeded to some extent, and for about three years ruled over a considerable territory of Israel. At length Shechem and Thebez revolt, and in his attempt to recover the latter place, Abimelech was killed by a stone from the hand of a woman in the tower. This was the first attempt to establish a monarchy in Israel, and the singular defeat of the enterprise by the hand of a woman, as well as the imprudence of Abimelech in approaching too near the wall of the tower, were long remembered as marks of dishonor upon his name. 2 Sam. xi, 21.

10. *Tirzah*. The situation of Tirzah is not known, though it was not far from Shechem. Dr. Robinson thinks it may be the same as the modern *Tuluza*, near to Thebes. It was a royal city of the Canaanites, (Josh. xii, 24,) and so beautiful as to become proverbial on that account. Cant. vi, 4. It was early made the capital city of the kingdom of Israel by Jeroboam, (1 Kings xiv, 17,) and continued to enjoy this honor for about thirty years, till Samaria was built by Omri. 1 Kings xv, 21, 33; xvi, 6, 8–24.

11. *Michmethah* was near Shechem. Josh. xvii, 7.

12. *Dor*, one of the royal cities of the Canaanites, (Joshua xii, 23,) was situated on the Mediterranean coast. Josh. xi, 2; 1 Mac. xv, 11. It was a strong city, which the Manassites were not able soon to subdue. Judg. i, 27. This city, or the adjacent district, was the residence of Ben-abinadab, one of the twelve royal purveyors appointed to supply the table of King Solomon. 1 Kings iv, 7–11. In the neighborhood of the ancient Dor there still exists a place under the name of *Tortura*, which Buckingham describes "as a small village, with about forty or fifty houses and five hundred inhabitants. It has a small port, formed by a narrow range of rocky islets, at a short distance from the sandy beach." This would seem to be the ancient Dor

13. *Zaretan* was not far from Bethshean, and is probably the same as is elsewhere called Zererath, Zartanah, Zarthan, Zeredah, and Zeredathah. The flight of the Midianites was from Jezreel towards Zaretan, (Judg. vii, 19–22,) to cross the Jordan at its different fords. At the miraculous passage of the Jordan by the Israelites, the upper waters of the river stopped and set back to, or beyond, Zaretan, while the lower waters passed off into the Dead Sea. Josh. iii, 16. This city, with others, belonged to the district of Baana, one of Solomon's purveyors. 1 Kings iv, 12. In the clay ground in the valley of Jordan, "between Zarethan and Succoth," the vessels of Solomon's temple were cast. 1 Kings vii, 46; 2 Chron. iv, 17. It is probably the same as Zeredah, (as above remarked,) where Jeroboam, the son of Nebat, the first king of the revolted ten tribes, was born. 1 Kings xi, 26.

14. *Abel-Meholah* was about ten miles south of Bethshean, with which it is mentioned as belonging to the district of Baana, one of Solomon's twelve purveyors. 1 Kings iv, 7, 12. The place is celebrated in connection with Gideon's victory over the Midianites, Judg. vii, 22; but, still more, as the birth-place of the prophet Elisha. 1 Kings xix, 16.

15. *Bezek*. "Eusebius and Jerome mention two towns of this name close together, seventeen miles from Shechem, on the road to Bethshean." It was in Bezek that King Saul assembled his army of 330,000 men, to rescue Jabesh-gilead from the Ammonites. 1 Sam. xi, 8.*

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## LECTURE XIV.

### ON THE TRIBE OF EPHRAIM.

### *Physical Geography of Ephraim.*

I AM now to speak to you of a very celebrated tribe—the tribe of Ephraim. It was bounded north by Manasseh, east by Jordan, south by Benjamin and Dan, and west by Dan and the Mediterranean.

2. I will first describe to you the general surface of the land of Ephraim. On the east, this tribe embraces a section of the valley of Jordan, here, as almost everywhere, a barren slope. On the west, along the seacoast, runs the plain country, broken

* The Bezek taken by the tribes of Judah and Simeon, wherein they slew ten thousand men and captured their king Adoni-bezek, or *lord of Bezek*, seems to have been another place, not known as to its location, but evidently within the territory of Judah. Judg. i, 3–7. (See Lecture XXI, section 72.

MAP, No 13.
For the tribe of
EPHRAIM.
MANASSEH
Thebez
WEST
Samaria
Michmethah
Tappuah
Taanath
Bethar
Mt Ebal
Shalim
Shechem
Jacob's Well
Tirzah
Janohah
Antipatris
EPHRAIM
Sharon
MEDITERRANEAN or GREAT SEA
Libonah
Shiloh
Tanath-serah
Araroth
Joppa
Hill Gaash
Gibeah of Phinees
Nuarath
Lydda
Gezer
Arelt
Ophrah
Bethel
Japhleti
Lower Beth horon
Up. Beth horon
Gibeon
Ataroth-adar
Jericho
BENJAMIN
REUBEN
GAD
DAN
River Reuben
Valley of Ajalon
Brook Cherith
34½ Long. east from 34¾ Greenwich
34½
35
35¼
35½
32
32¼

only by low hills, and here embracing the southern section of what is called in Scripture the plain of Sharon. Through the middle of the tribe passes the mountainous range, which is here about the same in width as in Manasseh, noticed in my last lecture. This range here takes the title of "Mountains of Ephraim," and is often thus spoken of in Scripture, as, for instance, in Josh. xvii, 15; 1 Sam. i, 1, and ix, 4; Jer. iv, 15, &c. This name applies to the range from the hills south of Esdraelon to the vicinity of Jerusalem.

The highest mountains in the northern part of Ephraim are about Shechem and Samaria. In this district the hills are fertile, and even now are tolerably well cultivated, and strewed over with many large villages. The rich mountain and valley scenery in this vicinity rendered the situation of ancient Samaria one of extraordinary beauty.

As you pass from Mount Gerizim southward, the mountains are less lofty and steep, and less naked than those about Jerusalem; while the valleys spread out into fertile plains or basins, stretching mostly east and west, but sometimes north and south. As you arrive at the southern part of Ephraim, the mountains begin to rise into more lofty eminences, and to present a more rugged and less fertile aspect. In this mountainous country there are many beautiful strips of arable soil, in the form of upland plains, or table-lands. For instance, on the western edge of the Jordan valley, within the limits of Ephraim, is a beautiful table-land, stretching north from Mount Quarantania about seventeen miles, and from four to five miles wide. This range of table-land is considerably raised above the plain of Jordan, and lies directly under the bold projecting brow of the "mountains of Ephraim," where it receives the powerful beams of the morning sun as he rises above the mountains of Gilead. Palestine is remarkable for such sections of singular beauty and novelty.

3. The mountains *Ebal* and *Gerizim* are in the northern part of Ephraim, separated from each other by a narrow, fertile valley, in which stands the village of Shechem. Ebal is on the north of this valley, and Gerizim on the south. The two mountains are of about equal dimensions and appearance, rising from either side of the valley in steep, rocky precipices, to the height of about seven hundred and fifty feet above the valley, but about two thousand five hundred feet above the sea, and both presenting, as viewed from the valley, a naked and sterile aspect. The tops of both mountains spread out into broad table-lands.

Moses commanded the Israelites, when they should have passed the Jordan, to station six of their tribes on Mount Ebal, and six on Mount Gerizim; those of Ebal to utter imprecations upon such as should commit certain crimes; while those of Gerizim should pronounce blessings upon the obedient, who faith-

fully kept the law. These alternate blessings and curses were to be uttered with a loud voice by the Levites, in the audience of the people, who were to respond "Amen," at the close of each sentence. Deut. xi, 26–29, and xxvii, 11–26. This solemn transaction, which was afterwards faithfully performed, (Josh. viii, 30–35,) was well calculated to refresh their knowledge of the law, and to make a deep impression of its sacred authority upon the minds of the nation, teaching them how intensely God hated sin and loved holiness.

Moreover, upon Mount Ebal Moses commanded that at the same time they should build an altar of unhewn stone, and "offer burnt-offerings and peace-offerings" to God; after which they should "plaster the stones over with plaster," and "write upon them all the words of the law, very plainly." Deut. xxvii, 2–8. All this, also, did Joshua faithfully fulfill. Josh. viii, 30–32. But I wish you to comprehend the nature of this command. The Egyptians were accustomed to spread a kind of stucco, or plaster, over the rough face of marble, or even granite, and then, while the plaster was still wet, to inscribe upon its smooth surface their hieroglyphic characters or paintings. When the plaster became dry it was a hard and durable cement, that retained for hundreds of years every groove or figure, however minute, which was impressed upon it when it was yet green, or soft. There are still found very ancient Egyptian paintings preserved in this way. The Hebrews understood these arts, and, indeed, had long wrought in bricks, and stone, and various cements, while in bondage to the Egyptians. It was this kind of preparation that Moses ordered for the permanent engraving of the law; and as Mount Ebal was in the middle of the land, and as in those early times they had but few copies of the law, the people could repair to this mountain and read at any time an authentic and faithful transcript of the very code which God had given to Moses.

It was for these reasons that the Samaritans, in after days, regarded Mount Gerizim as sacred, and built a temple on its summit, by permission of Darius Nothus, emperor of Persia, about four hundred and eight years before Christ. This was destroyed by John Hyrcanus, about one hundred and twenty-nine years before Christ, having stood two hundred and seventy-nine years. The Samaritans, however, still worshiped on Mount Gerizim in the time of Christ, John iv, 9, 19, 20; and to this day there is a little remnant of this sect, about one hundred and fifty in number, who reside in *Nabulus*, (Shechem,) and worship upon, or with their faces towards, Gerizim. Four times a year they solemnly ascend to the top of the mountain and worship, and here, once a year, they sacrifice the passover, consisting of seven lambs for their whole society. The place of these solemnities "is marked by two parallel rows of rough stones laid upon

the ground; and a small round pit, roughly stoned up, in which the flesh [of their sacrifices] is roasted." (For a further account of the Samaritans, see Lect. XXIII, sec. 3.) It was on Mount Gerizim that Jotham stood, and addressed his shrewd fable to the citizens of Shechem. Judges ix, 7–21.

4. *Mount Zalmon* was not far from Shechem, and seems to have been either another name for Gerizim, or, more probably, a particular section of Mount Gerizim. Abimelech and his men cut each "a bough from the trees" on this mountain, with which they burned the tower of Shechem, with "about a thousand men and women," who had fled thither for safety. Judg. ix, 48, 49. David speaks of this place in Psa. lxviii, 14, where it is translated "*Salmon*," and is represented as being covered with snow.

5. The "hill of *Gaash*," where Joshua was buried, (Josh. xxiv, 30,) was on the western declivity of the mountains of Ephraim.

6. *Mount Zemaraim* was near Bethel. Here the prophet Abijah stood and reproved the idolatry of Jeroboam. 2 Chron. xiii, 4.

7. *Plain of Moreh.* It is evident from Scripture that this plain was "by the place Shechem," and that the mountains Ebal and Gerizim stood "beside the plains of Moreh." Gen. xii, 6; Deut. xi, 29, 30. It was in this plain that Abram made his first temporary station, after entering Canaan, and here he erected his first altar to Jehovah, in the "land of promise."

The plain of Moreh seems evidently the same as is now called *el-Mukhna* by the Arabs—a beautiful valley, commencing south of Shechem, and running north-easterly, directly before the eastern bases of Ebal and Gerizim. It is about eleven miles long, north and south, with an average width of from one mile and a half to two miles. The soil, though not of the richest quality, is very productive, and the surrounding hills, particularly on the eastern border, are very picturesque and beautiful.

8. On the west the *Mukhna* sends off a branch valley, which runs up north-westerly between Ebal and Gerizim. This is the valley of Nabulus, or Shechem. (Noticed Lect. IV, sec. 5.) It is generally about two hundred paces wide, and near its mouth, at the north-eastern base of Gerizim, stands the village of *Nabulus*, or Shechem. This little valley, says Dr. Robinson, "is full of fountains, irrigating it most abundantly. It is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley, too, are studded with villages, some of them large; and these again are surrounded with extensive tilled fields and olive-groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales, than perhaps any other part of Palestine." It was in this valley, where it joins the *Mukhna*, or plain of Moreh, that Jacob "bought a parcel of a field of the children of Hamor,"

the Hivite prince, who possessed this district, and here he dug a well. Gen. xxxiii, 18, 19. This well was supposed to exist in our Saviour's time, and by it he conversed with the Samaritan woman. John iv, 5–26. In this valley, and in the field of Jacob, the bones of Joseph were finally interred. Josh. xxiv, 32. It appears also that Joseph's brethren were buried in the same place. Acts vii, 15, 16. There is still a well in this place, bearing every mark of antiquity, and believed by Jews, Samaritans, Christians, and Mohammedans, to be the identical well dug by Jacob. It is one hundred and five feet deep, and nine feet in diameter. It is probably the very place where our Lord sat and conversed with the woman of Samaria. Also there is a place called "Joseph's tomb," a little north of the well, which has been known and referred to by different writers for more than fifteen hundred years, and generally believed to be the true tomb of the patriarch. The correctness of this tradition, however, is not so clear as that of the one respecting the well.

### *History of the Tribe of Ephraim.*

9. Ephraim, the father of this tribe, was the younger son of Joseph, and was born in Egypt about A. M. 2294. Gen. xli, 52. The sons of Joseph must have enjoyed peculiar advantages arising from their honorable parentage, for their father was viceroy of Egypt, and their mother was the daughter of the priest, or prince, of On, a very celebrated city standing on the eastern frontier of Egypt, and called *Heliopolis* by the Greeks, and *Beth-shemesh* by the Hebrews, (Jer. xliii, 13,) and also *Aven*, Ezek. xxx, 17. Heliopolis means *city of the sun*, and Beth-shemesh, *the house of the sun;* these names were conferred because the city was celebrated for the worship of the sun, to which a temple was there erected. So that the grandfather of Ephraim and Manasseh (on their mother's side) was probably the ruling priest and prince of this city. But though the house of Joseph must have long enjoyed pre-eminent distinction above their brethren, on account of hereditary honors, yet at the time of the exodus they seem to have become thoroughly identified with the other descendants of Jacob in character and condition.

When Jacob was about to die, he blessed the sons of Joseph, adopting them as his own children, but placing Ephraim before Manasseh, bestowing upon him the blessing of the first-born, and declaring that Ephraim "should become a multitude of people." Gen. xlviii, 5, 19, 20. In his final blessing upon the tribes, Jacob also promised to Ephraim and Manasseh abundant wealth and a numerous posterity, with great military and political power. Gen. xlix, 22–26. Similar to this was the benediction of Moses just before his death. Deut. xxxiii, 13–17. These promises, however, seemed at one time almost to fail, and the name of Ephraim, by a sudden and unexpected calamity, became

nearly extinct. It appears that, during their residence in Egypt, the sons of Ephraim, probably with such forces as their wealth and family renown would readily assemble for such an enterprise, made an incursion into the southern district of Palestine, with a view to plunder, when the citizens of Gath overpowered them with superior forces, and slew them. The death of all his sons plunged the patriarch Ephraim into the deepest distress, and in memory of this sad event he named his next son Beriah, which means *in evil*, "because it went *evil* with his house." 1 Chron. vii, 21–23. Notwithstanding this calamity, however, this tribe numbered 40,500 adult males at their departure from Egypt, (Num. i, 33,) though at the time of their entering Canaan they were found to have decreased 8,000, (Num. xxvi, 37,) which made their number the least of all the tribes except Simeon. Joshua, the son of Nun, was an Ephraimite. Num. xiii, 8–16; 1 Chron. vii, 27.

From the time of their settlement in Canaan, the tribe of Ephraim constantly advanced in population and strength, till it became the second in the nation, Judah alone holding a superior rank. It being central in its position, the "tabernacle" and "ark of the covenant" were located within its bounds, and for three hundred years the people were accustomed to assemble from every part of the land to Shiloh, to offer their sacrifices, and celebrate their great national festivals. (See under *Shiloh*.) This must have greatly tended to augment their population, wealth, and political influence, and was quite congenial to their ambitious designs.

But in the enjoyment of these immunities they proved themselves unfaithful guardians of the national rites. They not only countenanced the idolatrous innovations which from time to time were introduced, between the days of Joshua and Samuel, but in the days of Eli suffered the service of the tabernacle and the office of the priesthood to fall into utter contempt. 1 Sam. ii, 17, 29. It appears evident from a variety of facts, that God considered the tribe with whom the ark and tabernacle were deposited, as the more immediate and responsible protectors of the true worship; and finding at last that the tribe of Ephraim were unworthy of so high a trust, he determined to deprive them of the honor and privilege of such distinction. Accordingly, a war soon occurring between the Israelites and Philistines, the former were defeated with great loss, and the "ark of God," which they had irreverently brought into the camp, was captured, and carried in triumph to Ashdod. 1 Sam. iv, 1–11, and v, 1. Thus the Ephraimites lost irrecoverably the honor they had enjoyed since the time of Joshua, for the ark and tabernacle were never returned within the bounds of their tribe. (See Lect. XXIII, sec. 25.) In the battle above alluded to, it is evident that the Ephraimites were chiefly engaged, and their

defeat is mentioned in Psa. lxxviii, 9. In the same psalm is celebrated the rejection of Ephraim from the honor of being the protector of the sanctuary, and the election of Judah to that enviable rank: "God forsook the tabernacle of Shiloh," says the Psalmist, "the tent which he placed among men. . . . He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the Mount Zion which he loved." Read verses 59–69. The great object or design of this psalm seems to be, to show that, on account of the unfaithfulness and impiety of Ephraim, God deprived him of the honors of the protectorship of the sanctuary, and transferred it to Judah. From this date the superiority of Judah over Ephraim became no longer a doubtful question. When, therefore, the Ephraimites saw the "ark" removed by King David to Jerusalem, and the temple of Solomon finally erected there; and when they saw the line of kings hereditary in the tribe of Judah, and the sceptre of dominion passing from their hands, it awoke in them the most deep and envious hostility, and they henceforward waited only for a convenient opportunity to break their affinity with the tribe and the house of David, and declare themselves an independent people. This they finally effected after the death of Solomon. (See Lect. XXX, sec. 53.) The envious rivalry between these two tribes, so proverbially public and painful, was deplored as a national evil by all the wise and good. Isa. xi, 13. This unhappy dispute for the sovereignty seems to have originated in a misunderstanding, on the part of the Ephraimites, respecting the true import of the prophetic blessing pronounced upon them by Jacob and Moses, in which the wealth only, or "double portion," of the birth-right was transferred to the house of Joseph, and not the dominion of the first-born, which was bestowed upon Judah. (See Lectures on Reuben and Judah.)

The Ephraimites were crafty, jealous of their rights, often bold and resolute, but sometimes also inactive and cowardly in war, imperious and haughty in government, and generally more exactive than deserving of respect. In the war of Ehud against the Moabites, the forces of Ephraim were chiefly engaged, and the Israelites were rescued from an eighteen years' bondage. Judg. iii, 14, 26–30. In this war the Amalekites were confederated with the Moabites, (verses 12, 13,) and the former of these were cut off by the valiant sword of Ephraim. Judg. v, 14. Also in the war with the Ammonites they conducted themselves with valor, Judg. vii, 24, 25; but after the battle they manifested great dissatisfaction, and in an angry and indecorous manner reproached Gideon for not calling them earlier to the battle, so that they might have shared more largely in the honors of the day, and they became pacified only by a very delicate flattery which Gideon managed with great address. Judg. viii, 1–3.

About one hundred and six years after this, Jephthah, a valiant general, totally routed the Ammonites, and delivered Israel from a cruel servitude of eighteen years. Judg. x, 7–9, and xi, 32, 33. On this occasion the native pride of the Ephraimites was deeply wounded, at not being called out to the battle. The perils and the honors of the field belonged to the eastern tribes, headed by the brave, though formerly despised and exiled Jephthah. This the Ephraimites could not brook, and their spirit of jealousy arose above all restraint when they beheld the palm of superiority thus pass from them to the inhabitants of Gilead. In the spirit of insurrection and rage they marched a numerous army against Jephthah, and threatened to "burn his house upon him with fire," at the same time taunting the Manassites, east of Jordon, as deserters from the house of Joseph, saying, "Ye Gileadites are fugitives from Ephraim." Jephthah first made his defense, but, perceiving a civil feud inevitable, promptly led his troops against Ephraim. A severe battle ensued, in which the Ephraimites were entirely defeated, and their retreat being cut off at the fords of Jordan, forty-two thousand perished by the sword of Jephthah. Judg. xii, 1–6.

As the tribe of Ephraim was the most powerful of the ten tribes which constituted the kingdom of Israel after the death of Solomon, so the name *Ephraim* is often employed, especially by the prophets, to signify the whole *kingdom of Israel.* Jer. vii, 15; xxxi, 18; Hosea v, 3, 9; Isa. vii, 9, 17; &c. This tribe attained a sad notoriety, by leading the way in that idolatry and corruption which drew down the severe wrath of Heaven upon the nation. Hos. iv, 17; vi, 10. It was the last of the ten tribes led into captivity, and was exiled beyond the Euphrates by Salmaneser, king of Assyria, about A. M. 3283, or seven hundred and twenty-one years before Christ, being seven hundred and twenty-four years after they were settled in the land by Joshua. 2 Kings xvii, 1–23.

### *Cities of Ephraim.*

10. *Beth-horon*, or *house of the hollow*, is the name of two cities, called the *Upper* and *Lower Beth-horon. Upper Beth-horon* stands on the western brow of the mountains of Ephraim, about twelve miles north-west of Jerusalem. It is situated upon a high, bold ridge, or promontory of land, separated on the north and south from the chain of mountains by two deep *wadys*, or valleys, and overlooks the western plain north and south, and the sea as far as the eye can reach.

*Beth-horon the Lower* stood at the foot of the mountain west of the upper city, on the top of a low ridge of land which is separated from the high mountain by a wady. Both of these places are now inhabited villages, and exhibit traces of ancient structures. They are still called *Beit Ur*, which answers to the

Hebrew *Beth-horon;* and what is still more remarkable, the lower town is still called *Beit Ur et-Tahta, Beth-horon the Lower*, while the upper town is called *Beit Ur el-Foka, Beth-horon the Upper*. In transferring these names from the Hebrew to the Arabic tongue "we find," says Dr. Robinson, "the rather unusual change from one harsh Hebrew guttural to one still deeper and more tenacious in the Arabic; in all other respects the name, position, and other circumstances agree."

These cities were built by Sherah, a female descendant of Ephraim. 1 Chron. vii, 22, 24. They stood on the south-western boundary of the tribe of Ephraim, (Josh. xvi, 3, 5,) near the north-western border of Benjamin. Josh. xviii, 11, 13, 14. Both these towns were enlarged and fortified by King Solomon, (2 Chron. viii, 3, 5,) and were very important military posts, especially in case of an invasion from the nations on the south and south-west, to which the Hebrews were very much exposed.

The *Ascent* and *Descent of Beth-horon*, or the "going up" and "going down to Beth-horon," is a narrow pass in the mountain between the two cities, through which anciently, as now, lay the great road of communication between Jerusalem and the sea-coast. It was down this defile, so dangerous to a retreating army, that Joshua drove the discomfited forces of the five Amoritish kings who had made war upon Gibeon. Joshua x, 10, 11. This deep mountain pass is also alluded to in 1 Maccabees iii, 16, 24.

11. *Shechem.* (For a notice of this city see Lect. IV, sec. 5.)

12. *Shiloh* is about twenty-two miles north of Jerusalem. It stands "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem," (Judg. xxi, 19,) and this ancient description is still found to be correct. The place is now in ruins, and uninhabited, but exhibiting traces of the ancient city. It stands on a low hill almost surrounded by small valleys, and overlooked on the north by higher portions of the mountains of Ephraim. The position is a fine one for strength, (if it were ever fortified,) except for the commanding height of the neighboring hills which overlook it. It is now called *Seilun.*

It was at Shiloh that Joshua completed the division of the land commenced at Gilgal. Josh. xviii, 1–10. It was here the ark and tabernacle were placed by Joshua, ver. 1; and this being a central place for all the tribes, it continued here above three hundred years, till the days of Samuel, (1 Samuel iv, 3–11; v, 1,) during which time the Hebrew nation worshiped here, as they did afterwards at Jerusalem, (Judg. xxi, 19; 1 Sam. i, 3,)—the tabernacle being all the church or house of worship they had till the building of Solomon's temple, and was hence called the "sanctuary" and "house of God." Exod. xxv, 8; Judg. xviii, 31. It was in Shiloh that Samuel was dedicated to God, and trained

up from a child. 1 Sam. i, 24–28; ii, 26; iii, 1. It was a custom of the daughters of Shiloh to appear outside the city in dances, once a year, during one of their national religious festivals. When the tribe of Benjamin had been cut off by the sword of the sister tribes, in order to procure wives for the few male survivors, so that the name of Benjamin might not become extinct, the women of Shiloh were seized and carried off during one of these public dances. (See Lecture XV, section 10; Judg. xxi, 16–23.)

After the removal of the ark and tabernacle, which never returned to this place, Shiloh dwindled away. About one hundred and eighty-five years after, we find it the residence of the prophet Ahijah, 1 Kings xiv, 2; but it was ever regarded as a place forsaken, and under a Divine curse. The last we read of it is in the time of Jeremiah, when we find the prophet threatening Jerusalem with the same desolating curse that had fallen upon Shiloh because of their wickedness. Jer. vii, 11–14; xxvi, 6. This prophetic malediction was fulfilled upon Jerusalem about twelve years after, when Nebuchadnezzar, king of Babylon, destroyed the beautiful temple of Solomon, wherein was the "ark of the covenant" and all the holy things of the ancient tabernacle, and burnt the city with fire. 2 Chronicles xxxvi, 17–21. (See also section 9 of this lecture.)

13. *Lebonah* is mentioned in Judges xxi, 19, as north of Shiloh. Mr. Maundrell, and others since his day, identify it with the modern village of *Lubban*, situated on the north-west acclivity of a mountain-ridge, west of Shiloh. *Lubban* is an inhabited village, having the appearance of an old place, and in the rocks above are excavated sepulchres. South-east of the village is a beautiful oval plain, about three-fourths of a mile long, north and south, by about half that distance in width, lying deep among high rocky hills. At the south end of this charming plain is the *Khan el-Lubban*, now in ruins, near which is a fine fountain, on the great central road of Palestine.

14. *Gezer* was situated between the Lower Beth-horon and the sea. Josh. xvi, 3. It was alloted to the Levites, (Joshua xxi, 20, 21,) but for a long time the Ephraimites were unable to expel its inhabitants and subdue the city. Josh. xvi, 10; Judg. i, 29. It was reckoned one of the cities of note on the extreme west of Ephraim, as Naaran (Noarath) was on the east. 1 Chron. vii, 28. It appears that the Canaanites continued to hold possession of Gezer till the days of Solomon, and that David and Solomon allowed them thus to remain under tribute. But, for some reason which does not appear in history, Pharaoh, king of Egypt, had taken great offense at the citizens of this city, and had utterly extirpated the inhabitants and burned the city with fire. Before it was fully rebuilt, however, he restored it to King Solomon, who had married Pharaoh's

daughter; and to complete the repairs and fortifications of this with other towns, Solomon levied a tax upon his whole dominions. 1 Kings ix, 15–17.

15. *Ataroth* was on the eastern border of Ephraim, north of Jericho. Josh. xvi, 6, 7. It is called *Naaran* in 1 Chronicles vii, 28.

16. *Timnath-serah* was in Mount Ephraim. It was given to Joshua as his portion, and by him was built, or at least enlarged and fortified. Josh. xix, 50. Here, also, Joshua died and was buried. Josh. xxiv, 30. The name means literally a *redundant portion*, that is, a portion left after the rest has been distributed; and this city appears to have been so called because it was the portion, or lot, *remaining* after all the tribes had received their inheritance,—for Joshua received his lot the last. Josh. xix. 49, 50. In Judges ii, 9, by an inversion of the order of the Hebrew letters composing the last part of the name, (*serah*,) and a slight change in one vowel-point, it is called *Timnath-heres*, or *portion of the sun*. It is very probable that this latter name might have belonged to the town before Joshua took it, as it was in keeping with the custom of the Gentile nations to name cities after the gods they worshiped; and probably the sun may have been worshiped here. But, if so, Joshua changed the name so as to obliterate the idolatrous association, and at the same time cause it to become an historical memorial of the Divine goodness to him, in giving him a *portion* with his brethren, and of his own magnanimity in accepting a *redundant* or *remaining portion* after all the tribes had been served. This is worthy of remark, that the man who divided to all the tribes this rich land, chose not for himself the first or best allotment, but received his inheritance the last, and certainly it was very far from being the richest soil, or the most pleasant part of the country.

17. *Gibeah of Phineas*, translated the "*hill* of Phineas," (Josh. xxiv, 33,) because *gibeah* means *hill*. (See Lect. XVI, sec. 14, on Benjamin.) This place was in "Mount Ephraim," and here they buried Eleazar, the son of Aaron. Dr. Robinson found a village called by the Arabs *Jibia*, in a valley called *Wady el-Jib*, midway between Jerusalem and Shechem. The same village is called *Geeb* by Maundrell. This may be the "Gibeah of Phineas."

There was also a Gibeah in Benjamin, and one in Judah.

18. *Shamir* was situated somewhere in the mountains of Ephraim. It was the native city of Tola, one of the judges of Israel, and here also he was buried. Judg. x, 1, 2.

There was another Shamir in the mountains of Judah. Josh. xv, 48.

19. *Samaria* was situated nearly in the middle of Palestine, west of Jordan, upon a fine round, swelling hill, which rises alone in the midst of a valley or basin, here spreading out to the

width of five or six miles. This valley is the natural continuation of the narrower valley of Nabulus, or Shechem; or rather the latter valley runs westerly through the broader basin of Samaria, around which rise the mountains in the form of an amphitheatre, overlooking the hill on which the ancient city stood. "The mountains, and the valleys around," says Dr. Robinson, "are to a great extent arable, and enlivened by many villages, and the hand of cultivation. From all these circumstances the situation of ancient Samaria is one of great beauty. The hill itself [on which the city stood] is cultivated to the top, and at about midway of the ascent is surrounded by a narrow terrace of level land, like a belt, below which the roots of the hill spread off more gradually into the valleys. Higher up, too, are the marks of slighter terraces, once occupied, perhaps, by the ancient streets of the city. The site of this capital was a chosen one; and it would be difficult to find in all Palestine a situation of equal strength, fertility, and beauty combined. In all these respects it has greatly the advantage over Jerusalem."

Omri, king of Israel, having reigned six years in Tirzah, "bought the hill Samaria of Shemer for two talents of silver, [that is, about 3,040 dollars,] and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria." 1 Kings xvi, 23, 24. Samaria was built by Omri, A. M. 3081; B. C. 923. The site being well chosen, and central to the kingdom, the city soon arose to affluence and power, and continued to be the capital of the kingdom of Israel for a period of two hundred and two years, till its overthrow by Shalmaneser, A. M. 3283; B. C. 721. During all this period it was the seat of idolatry, and led in the corruptions and moral causes of the final catastrophe of the kingdom. It being the metropolis, the word Samaria is often used by the sacred writers to denote the whole kingdom of Israel, as in 1 Kings xiii, 32; 2 Kings xvii, 24; and is often denounced by the prophets, sometimes in connection with Jerusalem, Isa. ix, 8–21; Jer. xxiii, 13–15; Ezek. xvi, 46–55; Amos iv, 1, and vi, 1; Micah i, 1–9; Hos. viii, 5–14. As the fall of the kingdom of Israel took place one hundred and thirty-four years prior to that of Judah, the fate of Samaria was referred to by the prophets as a measure of the divine judgments threatened upon Jerusalem. 2 Kings xxi, 10, 13. About twenty-two years after Samaria was built, in the reign of Ahab, it sustained a siege and an assault by the forces of the haughty Ben-hadad, king of Syria, 1 Kings xx, 1; and also a second siege by the same enemy, about nine years later. 2 Kings vi, 24. During this latter siege the most distressing famine prevailed in the city, (verses 25–30,) and it was finally delivered from the enemy by a miracle. 2 Kings vii. Ahab built a temple and altar to Baal, in Samaria, 1 Kings xvi, 32; which were destroyed,

together with the priests and worshipers of Baal, by the crafty Jehu. 2 Kings x, 17–28. Samaria is noted as being the scene of many miracles performed by Elijah and Elisha; but its growing corruptions were not arrested by all the instrumentalities employed, and its final overthrow, with the extinction of the kingdom of Israel, was effected by Shalmaneser, king of Assyria, as above stated. 2 Kings xvii, 5, 6. The moral causes of this catastrophe, as delineated in the chapter last quoted, ought to be read attentively.

After the exile of the ten tribes, Samaria continued to be the chief city of the foreigners whom the kings of Assyria colonized in Israel; and from this city the mingled population which grew up in this district were called Samaritans. Shechem, however, not long after, became the capital of the Samaritans as a religious sect. (See sec. 3 of this Lect.; also, Lect. IV, sec. 5; and XXIII, sec. 3.) The city of Samaria passed through various fortunes after its downfall by the Assyrians till the time of Christ, of which I cannot here take notice. At length, under the Romans, it was restored to its ancient splendor. Augustus bestowed it upon Herod the Great, who rebuilt the city with great magnificence, and gave it the name of Sebaste, which is the Greek word answering to the Latin name Augustus. It was in this state of renovated beauty and strength, that Samaria appeared in the time of our Saviour, and when Philip preached the gospel in it, assisted by the apostles Peter and John. Acts viii, 5–14. Later than this it is not important to trace its history, which, indeed, is quite barren. Tradition early fixed upon Samaria as the place of John Baptist's burial; and here, in after days, were built a tomb and church in honor of that great prophet. The ruins of this church still present a striking feature of the place. The modern name of the place is *Sebustieh*, which is only the Arabic form of Sebaste—another instance where the foreign Greek appellation has continued to usurp the place of the earlier Hebrew name. The hill of Samaria still abounds in ruins, bearing, in many instances, the marks of high architectural skill. Many of these relics are worked into the houses and structures of the modern village. The modern village of Sebustieh is tolerably well built; but the inhabitants have the reputation of being restless and turbulent, and uncivil to travelers. Among them are a few Greek Christians. (N. B. The notice of Samaria properly belongs to a later period of sacred geography, but I have inserted it here, contrary to the regular plan of these Lectures, for the sake of convenience.)

MAP No 4
For the tribe of
BENJAMIN
Geba or Gibeah of Phineas
Ophrah
EPHRAIM
Wady el Aujeh
Rimmon
Bethel
Ai
Wady el Abyad
Jordan
GAD
Beeroth
Beth aven
Michmash
Migron
Ain Duk
Wady el Nawatimeh
L. Bethhoron
Up. Bethhoron
Passage of Michmash
Sench
Kozez
Wady Eyaar
Ramah
Gibeah
Gibeon
Mizpeh
Geba
Anathoth
Gallim
Khan Hudrur
Jericho
Reservoir
Riha
Brook Cherith
Wady Kelt
Gilgal
Beth-hogla
Ford el Hajla
Naioth
Nob
Kirjath-jearim
Ramah of Samuel
Jerusalem
Valley of Rephaim
Bethany
Road from Jerusalem to Jericho
Southern road to Jericho
Desert Mountains
Plain of Jericho
REUBEN
DEAD SEA
Long.east from Greenwich
35 1/4
35 1/2
32
31 3/4

## LECTURE XV.

### ON THE TRIBE OF BENJAMIN.

*Physical Geography of Benjamin.*

BENJAMIN, the youngest son of Jacob, was an innocent boy, and greatly beloved of his father. When he grew up he became the father of a tribe whose history and geography present many points of interest. It was bounded north by Ephraim, east by Jordan and the Dead Sea, south by Judah, and west by Dan and Ephraim.

2. The tribe of Benjamin lay partly on the great range of mountains west of Jordan, and partly in the valley of Jordan. Its western boundary did not reach to the sea, but terminated near Beth-horon, at the western brow of the mountain range, where it overlooks the great plain of the Mediterranean, while the eastern border extended to the river Jordan. I will now describe to you the general surface of this tribe; and I wish you to compare what I say with the map. By this means you will attain a definite idea of the aspect of the country. I will commence with the valley of Jordan, which is here, including both sides of the river, ten or twelve miles wide, and, as is common, a desert tract, though traversed by several wadys, sprinkled with low shrubbery and some trees. At its western edge, however, near Jericho, the soil is naturally rich and well watered, though at present almost wholly neglected, and therefore mostly barren.

3. The "*plain of Jericho*" is a strip of country about the city of Jericho, (Josh. iv, 13,) extending about five miles north and south, and about three miles east from the foot of the mountains of Benjamin. It is naturally a rich and charming district, and on many accounts was one of the most celebrated in Palestine. The surface, in many parts, is perfectly level and smooth; in others, diversified by gentle rolls of land, or tumulus-like mounds and hillocks. Several fountains, higher up the plain near the mountain, supply water not only for man and beast, but for the irrigation of the lower grounds. The chief of these fountains are the *Ain Duk*, and the *Ain es-Sultan*, or Fount of Elisha. Besides these, the Wady Kelt pours immense torrents through the southern portion of the valley during the wet seasons. About half a mile south of Jericho is an immense reservoir, measuring six hundred and fifty-seven feet from east to west, by four hundred and ninety feet from north to south. The eastern wall is about six feet high and nine feet thick. All the walls are built of small stones cemented. This reservoir seems

to have been anciently built to receive the waters of the Wady Kelt, for the purpose of watering the adjacent land in the dry season. Also in the western part of the plain are several aqueducts, built of hewn stone, for conveying the waters of the upper fountains to the lower grounds. Anciently vast labor was expended on the tillage of this soil, and richly did it repay the outlay. Now it is almost wholly neglected, and presents a picture of barrenness and squalid misery. This district enjoys the warmest climate of Palestine, by reason of its peculiar position, and once vied with Egypt in its fruits and fertility. Anciently it furnished the choicest products of the land, particularly the palm-tree, the opobalsam, the sugar-cane, honey, &c. Here the Israelites encamped after crossing Jordan, Josh. v, 10; and here King Zedekiah was overtaken and captured by the Chaldeans. 2 Kings xxv, 5.

4. *Mount Quarantania* rises from the north-west vicinity of Jericho, in a precipitous and almost perpendicular wall of rock, to the height of about twelve or fifteen hundred feet above the plain. It is wild and desolate. The name signifies *forty days*, and was applied to this mountain more than seven hundred years ago, from the supposition that it was here our Lord fasted "*forty days*." Matt. iv, 2.

5. As you proceed west from Quarantania, you immediately enter upon a frightful desert of about six miles wide, east and west, and running north and south through the whole extent of the tribe. This desert presents an aspect of "waves of naked, desolate, pyramidal, and conical mountains, with deep valleys between, marked only by the narrow tracks of goats, which climb along the sides to crop the few herbs thinly sprinkled over them." It was in this mountainous desert that tradition informs us our Lord "was led by the Spirit to be tempted of the devil." Matt. iv, 1–11. Here also our Saviour lays the scene of the touching and incomparable parable of "the good Samaritan," who, on his way from Jerusalem to Jericho, so humanely rescued from death the unhappy man who "fell among thieves." Luke x, 30–34.

6. The way from Jerusalem to Jericho, as you will see on the map, lies through the south-eastern part of Benjamin, and is, as Mr. Buckingham says, "held to be the most dangerous road in Palestine." Mr. Maundrell traveled it in March, 1697, and thus describes the country: "You proceed from Bethany in an intricate way amongst hills and valleys interchangeably, all of a very barren aspect at present, but discovering evident signs of the labor of the husbandman in ancient times. After some hours' travel in this sort of road, you arrive at the mountainous desert into which our Saviour was led by the Spirit, to be tempted by the devil. A most miserable, dry, barren place it is, consisting of high, rocky mountains, so torn and disordered, as if the

earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand we saw some ruins of small cells and cottages, which they told us were formerly the habitations of hermits, retiring hither for penance and mortification; and certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose." You will now perceive with what propriety our Lord selected this place as the scene of robbery and attempted murder, as in the above parable of the good Samaritan. But to resume my description of the soil and surface of Benjamin.

As you proceed west from this horrible desert, you continue to ascend the eastern side of the mountain, which Dr. Robinson describes as being "made up of a succession of deep rugged valleys, running towards the east, with broad ridges of uneven table-land between, often broken, and sometimes rising into high points, which terminate towards the east in high cliffs overhanging the Jordan valley. The whole district is a mass of limestone rock, which everywhere juts out above the surface, and imparts to the whole land an aspect of sterility and barrenness. Yet, wherever soil is found among the rocks, it is strong and fertile. Fields of grain are seen occasionally, and fig-trees and olive-trees are planted everywhere among the hills." When, however, you arrive at the summit of the mountain, you find a better soil. The western portion of Benjamin is less rocky, while the rock is more easily disintegrated into soil, which is here more deep and productive. In this part, too, are some beautiful portions of valley and table-land.

7. In the south-western part of this tribe, about six miles north-west from Jerusalem, rises the rugged mountain-ridge called *Neby Samwil*, to the height of about five hundred feet above the plain, but about twenty-five hundred feet above the sea. It is the highest elevation of land in this quarter. The name *Neby Samwil* means *Prophet Samuel*, and was given to this mountain from a tradition that the prophet Samuel was buried on its summit. But this is probably a mistake, although he was probably often here. (See under *Mizpeh*.)

8. From the northern base of this mountain stretches away a broad deep valley, or plain, "cultivated, and full of grain, vineyards, and orchards of olive and fig trees," and is one of the finest valleys of Palestine. Here stood the renowned city of Gibeon, (see under Gibeon;) here began the great battle between Joshua and the five confederated kings of the south, Josh. x, 5, 10; and here many important events transpired of which I shall speak in other places. The Scriptures do not mention the valleys of this tribe by name, nor any of its mountains except "Mount Bethel," (1 Samuel xiii, 2,) and I will therefore dismiss all further notice of them now.

9. The "brook *Cherith*," where the prophet Elijah hid himself and was fed by ravens, (1 Kings xvii, 3–7,) is not satisfactorily identified. Dr. Robinson says: "So far as it depends upon the name, the *Wady Kelt* may have been the brook Cherith," as the Arabic name *Kelt* may stand for the Hebrew *Cherith*, by such a change in some of the letters as is sometimes found. The Wady Kelt passes by Jericho, and is the great drain of several valleys in the mountain. It is dry in summer, but in some seasons the water continues till in June.

*History of the Tribe of Benjamin.*

10. Benjamin, the father of this tribe, was the youngest son of Jacob. His mother expired soon after his birth, and with her last breath named him *Ben-Oni, son of my pain;* but his father, not wishing to retain so unhappy an association with the child of his old age, altered the name to *Benjamin*, a word of nearly the same sound, but which signifies *son of my right hand*, that is, *son of my prosperity* or *good fortune*, (Gen. xxxv, 18,) alluding to the comfort and support he should derive from this son in his declining years. And this proved a true augury; for after the loss of Joseph by the wicked conspiracy of his brethren, Benjamin became the chief solace and support of the bereaved patriarch. Gen. xlii, 36–38; xliii, 11–14.

Jacob compared Benjamin to a wolf, which "in the morning should devour the prey, and at night divide the spoil." Genesis xlix, 27. This indicated not only the martial temper which his tribe should possess, but also a degree of ferocity in war, which their subsequent history fully verifies. Moses promises the especial protection of God to Benjamin, (Deut. xxxiii, 12,) and we know that it preserved its distinct subsistence as a tribe as long as any tribe of Israel. Also Jerusalem was mostly within this tribe, where the peculiar favor and protection of God rested. As Benjamin was the youngest of the sons of Jacob, so his tribe occupied the least territory of all. Josephus says: "As to the Benjamites, their lot was the narrowest of all, by reason of the goodness of the land,—for it included Jericho and the city of Jerusalem." The fact that this was regarded as the least of the tribes, as to territorial limits, is repeatedly alluded to in Scripture. 1 Sam. ix, 21; Psa. lxviii, 27. Nevertheless, it produced many great men. Saul, the first king of all the tribes, was a Benjamite; and Ehud, a judge of Israel, and a very bold man, was also of this tribe. 1 Sam. ix, 21; Judg. iii, 15. In later times, while the Jews were captives in Babylon, Esther, a captive maid of the tribe of Benjamin, was raised to be queen of Persia, and Mordecai, her uncle, was one of the chief princes of the court of Ahasuerus. Esther ii, 5. The last honorable representative of this tribe in sacred history, was the apostle St. Paul. Philip. iii, 4, 5.

When the Israelites left Egypt, Benjamin numbered 35,400 warriors, Num. i, 37; but when they entered Canaan, forty years after, they had increased to 45,600 men of war,—making a total population, according to the common rule of computation, of about 228,000. This vast number could subsist within such narrow limits only by the observance of strict frugality, which, added to the mountainous character of their country, and the unremitting industry requisite to reclaim much of their soil, contributed to make them a hardy and brave people.

About thirty years after the death of Joshua, this tribe became almost extinct in a civil war between it and the other tribes. So terrible was this calamity, that it melted the stoutest hearts into grief and tenderness. I will explain to you this lamentable affair, which sheds a sad comment on those times. While Joshua lived, the people were kept in a state of good government, as they were also during the lifetime of those venerable men who had been Joshua's contemporaries, but had outlived him. The next generation, however, rapidly degenerated,—"they knew not the Lord;" and not having been eye-witnesses of the miracles of Moses and Joshua, they fell away into idolatry and anarchy. Judg. ii, 7–10.

On one occasion the men of Gibeah committed a most flagrant outrage upon a traveler, an Ephraimite, who tarried all night in their city, violating every law of hospitality and brotherhood, and terminating their brutal and licentious conduct in the abuse and death of the unhappy concubine of the stranger. The wickedness of these men was so infamous and startling, and there being no king or efficient magistrate in the land to bring the matter to justice, (Judg. xxi, 25,) that the people assembled out of every tribe to judge and avenge the wrong. Judg. xx, 1–7. They first demanded that the offenders be delivered up to justice; and had the Benjamites complied with this righteous demand, the evil had ended with the execution of the criminals. But, unfortunately, the tribe of Benjamin took sides with these worthless men, and refused to surrender them. A war ensued, which resulted in the destruction of the entire tribe of Benjamin except six hundred men, who fled to the strong fortress of Rimmon, where they abode four months. (See under *Rimmon.*) The people wept that Benjamin should be blotted out, and now laid down the sword of vengeance, and kindly entreated this forlorn remnant of brave, but deluded Benjamites, to return to their homes and resuscitate their tribe. Meantime, such had been the rage of this most desperate feud, that the women had been slaughtered with the men; and as the tribes had bound themselves under a curse to refuse their daughters in marriage to Benjamin, they were at a loss to provide wives for these few survivors. However, they at length found means to evade the letter of their oath, and provided

them wives, partly from the captives of Jabesh-gilead, (see under *Jabesh-gilead*,) and partly from the maids of Shiloh, whom they were instructed to seize and bear away when they should appear outside the city in dances, as was their custom on certain annual festivals. (See under *Shiloh*.) In a similar way the ancient Romans, in the infancy of their state, to provide themselves wives, stole the women of the neighboring tribes of Italy, as they were assembled with their husbands and fathers to witness a great religious festival.

From this remnant the tribe of Benjamin arose rapidly from its ruins, and even surpassed its former strength; so that it afterward numbered 59,434 able warriors, 1 Chron. vii, 6–12; in the time of King Asa, 280,000, 2 Chron. xiv, 8; and in Jehoshaphat's reign, 200,000 "armed men with bow and shield." 2 Chron. xvii, 17.

In the time of David's greatest distress, resulting from his persecution by Saul, thirty valiant and expert warriors "of Saul's brethren of Benjamin," went over to his party to Ziklag, 1 Chron. xi, 1–7; and afterwards others came to him with a company from Judah. Verse 16. Still, as Saul himself was a Benjamite, it was natural for his own tribe to adhere to his party, against the rival claims of David, who was of the house of Judah. After the death of Saul, his tribe continued to support the authority of Ishbosheth, his son, and were the flower of his army, under Abner his general. 2 Sam ii, 8–25. After the assassination of their prince, however, they united with the other tribes to confirm David in the kingdom, (2 Sam. v, 1,) and thenceforward became closely leagued with the tribe of Judah, with which, after Solomon's death, they constituted a distinct kingdom. Among the causes which contributed to the close affinity of these two tribes, we must reckon their mutual contiguity, and also the fact that Jerusalem, the capital city of the nation, lay mostly within the borders of Benjamin, thus identifying the honor of the tribe with its own splendor and renown. It was this union with Judah that preserved Benjamin from the oblivious fate of the ten tribes; and it was these two tribes which formed the nucleus of the pure Hebrew stock, and the flower of the Jewish colony in Palestine, after the exile in Babylon. Ezra i, 5, 6; x, 9.

Although the limits of Benjamin were narrower than those of any other tribe, they nevertheless embraced some of the most wealthy and powerful cities of the land. Twenty-six cities in all, with their villages, were reckoned to this tribe, (Joshua xviii, 21–28,) several of which stand connected with the most interesting events recorded in sacred history.

## LECTURE XVI.

### ON THE TRIBE OF BENJAMIN—CONTINUED.

*Cities of Benjamin.*

11. *Gibeon* stood about seven miles north-west of Jerusalem, by the nearest road. It was situated on an oblong hill, or ridge, that rises out of the valley, or basin, north of *Neby Samwil*, and is separated from that mountain by a narrow fertile tract. The hill upon which the city stood "is composed of horizontal layers of limestone rock, forming almost regular steps, rising out of the plain, in some parts steep and difficult of access, and capable of being everwhere very strongly fortified." It was anciently a very powerful and renowned city, holding rule over several tributary cities. Josh. ix, 17. Gibeon, with its tributaries, were the first and only cities that made peace with Joshua, which they effected by a shrewd stratagem immediately after the capture of Ai. Josh. ix, 3–15. The submission of so great a city alarmed and exasperated the kings of the south, who, to check the influence of this example, and prevent other cities from falling away to the enemy, leagued together for the extermination of Gibeon. The confederate kings encamped with their immense army in the plain before the city. The Gibeonites, alarmed, implored help from Joshua, who hastened to their relief, met and overthrew the allied army. Josh. x, 1–14.

The government of the Gibeonites seemed to have been a kind of democracy. It was "a great city *as* one of the royal cities," (Josh. x, 2,) but it had no king. Its ambassadors who were sent to Joshua professed to derive their authority from the body of citizens, and from a class of rulers called "elders;" for, said they to Joshua, "our *elders* and *all the inhabitants* of our country" commissioned us to make their submission to you. Josh. ix, 11.

Though Joshua would not destroy the Gibeonites, on account of the treaty he had made; yet, because they had deceived him, and were really of the nations doomed to destruction, he treated them as prisoners of war, and subjected them to servitude, giving them to the Levites to do the severer out-door work of the temple. Josh. ix, 27. In like manner David and Solomon afterwards treated the other Canaanites whom they subdued. These persons were called *Nethinim*, that is, a people *given* or *devoted*, because they were given to the Levites to serve the temple. Many of these voluntarily returned with the Jews to Palestine from the exile in Babylon, which shows that their condition was not regarded as dishonorable or oppressive. With Ezra two hundred and twenty returned, (Ezra viii, 20,) and three hun-

dred and ninety-two with Zerubbabel. Ezra ii, 58. King Saul, in his zeal to destroy all the Canaanites remaining in the land, with characteristic inconsistency, broke the solemn covenant of Joshua with the Gibeonites, and slew many of their number. This perfidious and wanton act displeased God, who afterward punished the house of Saul by causing seven of his sons to be hung. 2 Sam. xxi, 1–9. These sons had probably been accessory to the crime.

Gibeon was one of the cities given to the Levites, Joshua xxi, 3–17; and here they placed the "tabernacle," after they had removed it from the city of Nob, (see under *Nob.*) 1 Chron. xvi, 39. For about fifty-six years, therefore, till the completion of Solomon's temple, the people went to Gibeon to worship and to celebrate their festivals, as they had formerly done at Shiloh, (see under *Shiloh,*) and afterwards at Jerusalem. In Gibeon the youthful Solomon offered a great sacrifice of a thousand burnt-offerings; and here the Lord appeared to him in a vision, and endowed him with his wonderful wisdom. 1 Kings iii, 4–15. In Gibeon was a celebrated pool, where, during the civil war between David and the house of Saul, (2 Sam. iii, 1,) the bloody affray took place between twenty-four young men of Abner and Joab's armies, in compliance with the challenge of the former general. 2 Sam. ii, 12–16. There is still a pool, or reservoir, in the vicinity of Gibeon, now in ruins, situated near the foot of the hill on the north side, in a grove of olive-trees, measuring about one hundred and twenty feet in length, by about one hundred feet in breadth. Not far from this, farther up the hill, is a fine fountain of water, "in a cave excavated in and under the high rock, so as to form a large subterranean reservoir." These probably constituted what the prophet Jeremiah called "the great waters of Gibeon." Jer. xli, 12. Not far from this spot Amasa was afterwards treacherously slain by Joab. 2 Sam. xx, 8, 12.

Gibeon is now called *el-Jib;* the word *Jib*, in Arabic, being only the abbreviated form of the Hebrew *Gibeon*. It is now a town of moderate size; and the houses, which stand very irregularly and unevenly, sometimes almost one above another, seem to be chiefly rooms in old massive ruins which have fallen down in every direction, wearing an aspect of antiquity.

12. *Beeroth* means "*wells*," and it is the plural form of *Beer*, "*well*," which is also the name of a city. Beeroth was situated about eight miles north of Jerusalem, on an elevated ridge of land running east and west, and commanding a considerable prospect north and south. This ridge bounds the northern prospect from Jerusalem and its vicinity. Beeroth was one of the tributary towns of Gibeon, from which it was distant about four miles. The two captains of Ishbosheth, Saul's son, who conspired against their master and assassinated him, were citi-

zens of this place. 2 Sam. iv, 2. They had brought the head of Ishbosheth to David, expecting to receive a reward; but David condemned them to death as regicides. Verses 9–12. Beeroth was repeopled after the captivity. Ezra ii, 25.

This town is now called *Bireh*, an Arabic name corresponding to the Hebrew *Beeroth*. It is composed of houses built low, and many of them half under ground. Many ruins attest the antiquity of the place. Population about seven hundred,—all Mohammedans.

13. *Ophrah* was situated on a high conical hill, about five miles east of Bethel. Josh. xviii, 23. It is supposed to be represented by the modern village *Taiyibeh*, which stands here, and contains a population of between three and four hundred inhabitants,—all native Greek Christians. The site of *Taiyibeh* commands an extensive prospect of the valley of Jordan, the Dead Sea, and the mountains east of Jordan. Here, also, are the ruins of an old tower. There was another Ophrah in Manasseh.

14. *Gibeah* means *hill*. There are several places called in Scripture Gibeah and Geba, both terms signifying the same thing. These places, we may infer, stood upon hills, or high land; so that Gibeah, used as the name of a city, seems to import *a city on a hill*.

Gibeah in Benjamin stands about five miles north by east from Jerusalem, on a round eminence upon the broad ridge, just where the brow of the mountain begins to shelve off into a fine descending plain towards the Jordan valley. The site commands a fine view of the Dead Sea and mountains east of Jordan. It was called "Gibeah of Saul" (1 Sam. xi, 4; Isa. x, 29) because it was King Saul's native city. 1 Samuel x, 26; xv, 34. It was called "Gibeah of Benjamin" (Judges xix, 14) to distinguish it from another Gibeah in Judah. Josh. xv, 57.

The inhabitants of this city early corrupted themselves, like the Sodomites; and their abominable conduct on one occasion drew down upon them the just vengeance of the nation. The Benjamites, taking sides with Gibeah, were involved in a civil war, which resulted in the almost total extinction of their tribe. (See section 10 of the preceding lecture.) Their revolting depravity, and the severe punishment with which it was visited, left a deep impression upon the mind of the nation, and were adverted to with horror in after ages; so that the phrase, "They have deeply corrupted themselves, as in the days of Gibeah," (Hosea ix, 9,) imported the lowest corruption. The images of the early sin and fate of Gibeah kept before the mind of the prophet Hosea, in his terrible rebukes and denunciations upon Israel. Hosea x, 9. Gibeah continued to be the residence of Saul after he became king, (1 Samuel xv, 34; xxiii, 19; xxvi, 1,) and in one of his wars with the Philistines

he had his camp here. 1 Samuel xiv, 2: compare chap. xiii. Here, also, were seven of his sons hung, to avenge the cruelty of Saul towards the Gibeonites. 2 Sam. xxiv, 9.

This town is now called *Jeba*. It is a small village, half in ruins, and containing interspersed relics of an ancient city. There was also a Gibeah in Judah, and another in Ephraim.

15. *Geba*. The site of this town is unknown; but it stood somewhere in the northern part of Benjamin, probably not far from Ramah, as these names are coupled together in Nehemiah vii, 30. The whole extent of the kingdom of Judah, including the tribes of Judah and Benjamin, was expressed in the phrase, "from Geba to Beersheba," 2 Kings xxiii, 8; just as the whole extent of Palestine was expressed in the phrase, "from Dan to Beersheba." Judg. xx, 1. Geba means *hill;* and the hill on which the city stood was called the "hill of God" in Samuel's time, probably because a school of the prophets of God resided here. 1 Sam. x, 5. Afterwards the Philistines retained a garrison of soldiers here; for though Samuel had achieved a great victory, and expelled them from the country, 1 Sam. vii, 10–14; yet they continued to hold possession of some important places. This garrison Jonathan put to the sword, (1 Sam. xiii, 3,) which again kindled the flames of war between the Philistines and Israelites. These wars were continued at intervals till the time of David, who, in the early part of his reign, "smote the Philistines from Geba till thou come to Gazer." 2 Sam. v, 25. In 1 Chronicles xiv, 16, where this same transaction is alluded to, it reads, "from Gibeon to Gazer;" but as these two cities stood near each other, it is not strange that one writer should speak of the retreat of the Philistines as beginning at Geba, while the other should speak of it as commencing at Gibeah. Asa, king of Judah, fortified Geba, among other towns on his northern frontier. 1 Kings xv, 22. Isaiah describes the army of Sennacherib as encamping at Geba when they first invaded the land. Isa. x, 24, 29: compare 2 Kings xviii, 13.

16. *Mizpeh*, or, more properly written, *Mizpah*. The situation of this place is not certainly known; but it seems probable that it stood on the mountain now called *Neby Samwil*, about five miles north-westerly from Jerusalem, where are still traces of an ancient town. The name means *watch-tower;* and as such edifices were generally built on lofty eminences, so *Mizpeh* sometimes means *lofty place*, whether a watch-tower stood there or not. 2 Chron. xx, 24.

At Mizpeh all Israel assembled to adjudge the case of the licentious citizens of Gibeah, which issued in the civil war with Benjamin. Judg. xx, 1. Here, also, Samuel assembled all the tribes, and prayed for them, and persuaded them to put away their idols. 1 Sam. vii, 3–6. While Samuel and the people were thus assembled, the Philistines, to whom the Israelites

were then tributary, probably supposing they were organizing an army to revolt from their servitude, marched a numerous force to Mizpeh to disperse the people. A battle ensued, and the Philistines were totally routed. 1 Sam. vii, 7–14. Mizpeh, Bethel, and Gilgal, were the three cities in which Samuel held his yearly courts of justice. Verse 16. In Mizpeh Saul was first chosen king. 1 Sam. x, 17–25. It was afterwards fortified by King Asa, to protect his border against any hostile designs of the kings of Israel. 1 Kings xv, 22. After the kingdom of Israel had been subdued, and the flower of the Jewish nation had been led away captives to Babylon, by Nebuchadnezzar, Gedaliah was appointed governor of the land, and fixed his residence at Mizpeh. Jeremiah, the prophet, having been released from his chains among the other captives, and permitted to go at large, went also to Mizpeh and dwelt with the governor. Jer. xl, 1–6. Here he remained till the death of Gedaliah by Ishmael and the other conspirators, who forcibly carried the prophet with them to Egypt, where he remained till his death. Jeremiah xli, 1–3; xliii, 1–8.

17. *Michmash* was about nine miles north, bearing east, from Jerusalem, and about two miles north-east from Gibeah. It stood on a low ridge of land between two small water-courses, which run south for a little distance and unite with a larger one running east. It was evidently a town of some importance. In the third year of Saul's reign, during his war with the Philistines, he made Michmash the head-quarters of his army. 1 Sam. xiii, 1, 2. Afterwards the Philistines took the place and fixed their camp here, (verse 5,) while Saul retreated to Gilgal, and finally returned to Gibeah. Verses 7, 16. After the captivity one hundred and twenty-two men of this city returned from Babylon. Ezra ii, 27; Neh. vii, 31. It is now a small village, called by the Arabs *Mukhmas;* and the ruins, which somewhat abound, give evidence that the city was anciently a place of strength.

The "*Passage of Michmash*," so celebrated in the novel exploit of Jonathan above alluded to, is a deep valley running east, near the southern part of the city. This valley is now called by the Arabs *Wady es-Suweinit.* It runs from the brow, or water-shed of the mountain, and unites with the Jordan. Its sides in many places are high, precipitous walls of rock, though opposite to Michmash it is more open. Even here, however, it is of difficult passage.

When the Philistines had encamped at Michmash, and had sent out their foragers in three directions, (1 Sam. xiii, 16–18,) Saul, as I stated above, was in Gibeah. The two armies now lay in sight of each other, about two miles apart, having the "passage of Michmash" between them. Saul was in no condition to offer battle, and while waiting for his army to recruit,

Jonathan, his son, ascended a "sharp rock" on the south side of the "passage," called "*Seneh*," and communed with some of the Philistines who had gotten to the top of the rock on the opposite side, called "*Bozez*." The result was, that God used Jonathan and his armor-bearer as instruments to overthrow the Philistine host. As to the rocks here mentioned, Dr. Robinson says, that opposite Michmash, "in the valley, are two hills of a conical, or, rather, spherical form, having steep rocky sides, with small water-courses running up behind each, so as almost to isolate them. One is on the side towards Gibeah, and the other towards Michmash. These would seem to be the two rocks mentioned in connection with Jonathan's adventure; they are not, indeed, so 'sharp' as the language of Scripture would seem to imply, but they are the only rocks of the kind in this vicinity." In connection with this, I hope you will read the whole of the fourteenth chapter of 1 Samuel, in order to appreciate the admirable exactness of the Bible description.

Furthermore, the "passage of Michmash" is represented as difficult to cross with beasts of burden and heavy stores; so that, in speaking of the invasion of Sennacherib, king of Assyria, with his immense army, the prophet Isaiah uses the following remarkable description: "At Michmash he hath laid up his carriages: they are gone over the passage: they have taken up their lodgings at Geba," &c. Isa. x, 28, 29. In approaching Jerusalem from the north, Sennacherib should have kept the great road west of Bethel. But here we find he gets out of the way, and becomes entangled in the deep ravines on the eastern side of the mountain, till at length he reaches the "passage of Michmash," where, finding it impossible further to transport his heavier military stores and equipage, he lays them up at Michmash, and crosses the famous "passage" with his troops and lighter baggage. This is a remarkably circumstantial account; and as to the fact of the difficulty of passing this deep narrow valley, I will only add Dr. Robinson's testimony, who crossed it in May, 1838. "The descent into this valley," says he, "was steeper and longer than any of the preceding. The path led down obliquely, and we reached the bottom in half an hour. . . . Crossing the valley obliquely, and ascending with difficulty for fifteen minutes, we came upon the slope where Michmash stands." You will find an account of Sennacherib's invasion, and the alarm it occasioned, in Isaiah x, 24–34; 1 Kings xviii, 13, &c.; Isaiah xxxvi, 1.

18. *Ramah of Benjamin* is about five and a half miles north of Jerusalem, and one mile and a half west from Gibeah, though not visible from the latter place on account of intervening high ground. The name means *a high place*, or *height*, and the city stands on a high hill, commanding a wide prospect, about half a mile east of the great central road of Palestine. It is now a

miserable village, with few houses, and these mostly deserted in summer; but "there are here large square stones, and columns scattered about in the fields, indicating an ancient place of some importance." The modern name is *er-Ram*, which answers to the Hebrew name *Ramah*.

That Ramah stood near Gibeah is evident from Judges xix, 13, where the Ephraimite, traveling northward, proposes "to lodge all night at Gibeah or Ramah," it being indifferent, as to distance, at which place. They are also associated in Isaiah x, 29; Hosea v, 8. The position of Ramah rendered it an important town for commanding the great thoroughfare between the two kingdoms of Israel and Judah. Accordingly, when king Baasha premeditated hostile designs against Asa, king of Judah, he seized Ramah, and began to fortify it. 1 Kings xv, 17. This he did to prevent his subjects from revolting to King Asa, which many of them did,—because Asa was a pious king, and Baasha was a worthless idolater. 2 Chron. xv, 8–15; xvi, 1. So vast had the preparations of Baasha been for fortifying Ramah, that, after he had been obliged to abandon his project, Asa found sufficient material here collected to fortify two cities. 1 Kings xv, 22. It was probably at this Ramah that the prophet Jeremiah was set at liberty, after having been bound with the other captives, by order of the chief captain of Nebuchadnezzar's army. Jer. xl, 1. It seems that, after Nebuchadnezzar had collected the captives of Jerusalem and vicinity, and had set fire to the city, they made Ramah their first rendezvous. Here, meeting from various quarters, the unhappy Jews deplored their wretched condition with loud lamentation and wailing,—their country wasted; their cities demolished; their government subverted; their army entirely destroyed; and they about to be led into exile to Babylon. At this point the prophet Jeremiah's most pathetic and inimitable description applies: "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not." Jer. xxxi, 15. Rachel was the mother of Benjamin, and died farther south, toward Bethlehem. Gen. xxxv, 18–20. Matthew applies the same description to the occasion of the massacre of the infants of Bethlehem, by order of the cruel Herod. Matt. ii, 18.

## LECTURE XVII.

### ON THE TRIBE OF BENJAMIN—CONTINUED.

*Cities of Benjamin.*

19. *Ramah of Samuel* was situated somewhere in the south-west part of Benjamin. Its exact site is not known, though it seems to have been at no great distance from Bethlehem. Dr. Robinson thinks it may be the same as the modern *Soba*, about seven miles west of Jerusalem, and I have accordingly placed it thus on the map. The location of this town is a vexed question in sacred geography, and I shall not perplex you with opinions. It is called Ramah of Samuel, because the prophet Samuel was born here, 1 Sam. i, 1, 19, 20; here also he resided, 1 Sam. vii, 15–17; and here he was buried. 1 Sam. xxv, 1. By this title also it is distinguished from Ramah of Benjamin, above noticed. It is called *Ramathaim Zophim* in 1 Samuel i, 1, and was the residence of Elkanah, Samuel's father. *Zophim* is the same as *Zuphites*, or *descendants of Zuph*, and *Zuph* was the prophet Samuel's ancestor, being the great-grandfather of Elkanah, (1 Chron. vi, 35,) called Zophai. Verse 26. This Zuph seems to have been a man of renown, so that the vicinity of his residence was called "the land of Zuph." 1 Sam. ix, 5. *Ramathaim Zophim*, therefore, probably means no more than *Ramah of the Zophites*. It was to Ramah that the elders of the people came to ask of Samuel a king, 1 Sam. viii, 4, 5; and here afterward he anointed Saul to be their king. 1 Samuel ix, 25–27; x, 1. The place is supposed by some to be the same as the Arimathea of the New Testament; noted for its being the native city of the rich Jewish counselor, Joseph, in whose sepulchre the body of Jesus was laid. Matt. xxvii, 57–60; Mark xv, 42–46; Luke xxiii, 50–53; John xix, 38–42. Others suppose Arimathea to have occupied the site of the modern Mohammedan village *Ramleh*, which you will see put down on Map No. 15; and by some supposed to be the same as the Ramathem of 1 Maccabees xi, 34. The situation of Arimathea, however, is as unknown as that of Ramah. All that seems reliable is, that Arimathea was somewhere west or north-west of Jerusalem, and that it is probably to be identified with some more ancient town bearing the name of Ramah; but whether it is as near to Jerusalem as we are to look for Ramah of Samuel, or farther north-west in the tract of hills, or in the plain near Lydda, or Ramleh, cannot be determined.

20. *Beth-aven* lay eastward of Bethel. Bethel itself was sometimes called *Beth-aven*, in later times, in derision. (See under Bethel.) In the war of Saul with the Philistines, when the latter lay encamped at Michmash, the final and destructive battle

extended from Michmash to Beth-aven, (1 Sam. xiv, 23,) and the Israelites pursued the retreating army to Ajalon. Verse 31.

21. *Rimmon* was situated about fifteen miles north, bearing east, from Jerusalem, on the summit of a high, conical, chalky rock, or peak, rising alone from the ridge of land on the north side of a deep valley, or wady. It is still called *Rummon* by the Arabs, the houses of the modern village being built apparently in terraces around the hill, from the top downwards. This hill and village present a remarkable point in the landscape, being visible in all directions for a considerable distance. Rimmon is celebrated in Scripture history as the place where the six hundred Benjamites took refuge for four months, and survived the tragic fate of their tribe. Judg. xx, 45, 47; xxi, 13. It is said these "six hundred Benjamites fled to (or toward) the wilderness, to the rock Rimmon." The "wilderness" here alluded to, is described in sections 4 and 5 of the preceding lecture. The word *rimmon* means *pomegranate-tree*, and hence some suppose that Saul made this place his head-quarters when "he tarried in the uttermost part of Gibeah, under a pomegranate-tree." 1 Sam. xiv, 2. There was also a Rimmon in Zebulun, and another in Judah.

22. *Ephraim* was a small town situated about eight miles from Jerusalem, toward Jericho, and near the desert. Though belonging to the tribe of Benjamin, it seems to have been incorporated into the kingdom of Israel by Jeroboam, from whom it was recaptured by Abijah, king of Judah. 2 Chron. xiii, 19. To the city of Ephraim our Lord withdrew from the persecution excited by the miracle of raising Lazarus from the dead. John xi, 54. It was near this city that Absalom had his sheep-shearers, and where, at a feast, he slew his brother Amnon. 2 Sam. xiii, 23–29.

23. *Anathoth* was situated about three miles north-east of Jerusalem, on a broad roll of land, overlooking the eastern slope of the mountains of Benjamin, with the northern portion of the Dead Sea, and part of the Jordan valley. The surrounding country is productive.

Anathoth was a city given to the Levites, (Josh. xxi, 3, 18,) and Abiathar, who was high priest in David and Solomon's time, was a native of this city. Solomon degraded Abiathar and sent him home, because he had connected himself with the usurpation and treasonable plots of Adonijah, 1 Kings i, 5–7; but he did not put him to death, because he was a high priest. 1 Kings ii, 26. Abiezer, one of the thirty-seven honorable captains of David, was of Anathoth, 2 Sam. xxiii, 27; so, also, was the prophet Jeremiah. Jer. i, 1; xxix, 27. While Nebuchadnezzar's army were closely besieging Jerusalem, and when all reasonable hope of escape was now cut off, (Jer. xxxii, 2,) Jeremiah redeemed a lot of land in Anathoth, in behalf of his

cousin Hanameel, for seventeen shekels of silver, or about nine dollars. Verses 8, 9. This he did to inspire the Jews with confidence in his word, that though their land should be desolated by the enemy, and themselves led into exile, they should yet return and buy fields for money as before. Verses 42–44. Nevertheless, the Jews were so enraged at the prophet for denouncing such judgments upon them, that even his own townsmen at Anathoth conspired to kill him. Jer. xi, 19–21; on which account the severest punishment was denounced upon their city. Verses 22, 23. However, as the prophet had foretold, Anathoth was repeopled after the captivity, one hundred and twenty-eight citizens returning with Zerubbabel. Ezra ii, 1, 2, 23.

Anathoth is now called *Anata*. It was once a walled town, and portions of the wall yet remain, with other ruins, to attest the antiquity of the place. The houses of the modern village of *Anata* are few, and the people appear poor and miserable, amounting only to a few scores.

24. *Nob*, "the city of priests," stood somewhere near Jerusalem, probably upon the high plateau of ground north, or upon the ridge of Mount Olivet north-east of the city. Its exact site is unknown; but it seems to have been in sight of Jerusalem, for Isaiah says of the haughty Sennacherib, when he arrived at Nob, he halted one day, and "shook his hand against the mount of the daughter of Zion, the hill of Jerusalem," Isaiah x, 32; that is, he menacingly exulted over Jerusalem, which seems to imply that he saw the city. When David finally resolved upon flying from Saul, he went first to the city of Nob, and obtained of Ahimelech the priest the sword of Goliah, and a brief supply of provision from the hallowed bread, which it was lawful only for the priests to eat. 1 Sam. xxi, 1–9. Nevertheless, David's necessity justified the act. Matt. xii, 1–8. The fact that the "show-bread" was here, implies that the "tabernacle" was also at Nob at this time; for the "show-bread," and the table on which it stood, were part of the furniture of the "holy place" in the tabernacle. Lev. xxiv, 1–9: compare Exod. xxv, 23–30. It appears that, after the death of Eli, the ark of God having been captured by the Philistines, the tabernacle was removed from Shiloh to Nob, where it remained about eighty years, till the death of Samuel. After his death it was removed to Gibeon, where it remained fifty-six years, till after David's death, and until Solomon's temple was built, into which it was brought. 2 Chron. v, 5; 1 Kings viii, 4. (See under Gibeon and Shiloh.)

Doeg, an Edomite, and a mercenary and worthless wretch, in the service of Saul, saw David at this time and reported the affair to the king, who became so enraged at Ahimelech for aiding David, that he put him to death with all his house; and

then, not satiated with this bloody act, put to the sword the whole city of Nob. 1 Sam. xxii, 9–19. David was so affected at the news of what Doeg had done, that he wrote the fifty-second Psalm, which I hope you will now read in connection with this account. Nob was repeopled after the captivity, and, by the manner in which it is mentioned, seems to have been not far from Anathoth. Neh. xi, 32.

25. *Migron.* There seem to have been two places of this name: first, the Migron where Saul was stationed with his army was south of Michmash, near Gibeah, 1 Samuel xiv, 2; secondly, the army of Sennacherib, approaching Jerusalem from the north, are represented as reaching Migron before they arrived at Michmash, and after they had left Ai, or Aiath. Isa. x, 28. It is not unfrequent, in Palestine, for adjacent cities to bear the same name.

26. *Gallim* was in the neighborhood of Gibeah and Anathoth. It partook deeply in the alarm occasioned by Sennacherib's invasion. Isa. x, 30. Phalti, to whom Saul gave Michal, David's wife, in marriage, was a citizen of Gallim. 1 Sam. xxv, 44.

27. *Jericho* stood at the western edge of the valley of Jordan, at the foot of the mountainous tract of Benjamin. It was about seven miles from the river Jordan, north-west from its mouth, and about fourteen miles north-east from Jerusalem. The city was situated in a delightful district, called the "plain of Jericho." Josephus calls it "a divine region." Dr. Robinson says: "It is certainly one of the richest in the world, enjoying all the rains, like the hill country, and susceptible besides of unlimited irrigation from copious fountains. Water is everywhere abundant; the climate propitious; the nature of the soil fertility itself; nothing, in short, is wanting but the hand of man to till the ground."

Jericho was an ancient and powerful city, being one of the royal cities of the Canaanites. Joshua xii, 7, 9. It was the first city captured by the Israelites west of Jordan; and, as if to impress terror upon the Canaanitish nations by the fate of this town, and illustrate the supremacy of Jehovah, it was taken in a miraculous manner, and devoted to utter destruction. Joshua vi, 1–21. Rahab and her family only were saved, because she had feared God and entertained the messengers of Joshua. Verses 22–25. A curse was pronounced upon the man who should afterwards rebuild Jericho; the import of which seems to be, that he should lose his eldest child by death when he laid the foundation of the city, and when the walls should be completed and the gates hung, his youngest child should die. Josh. vi, 26. The object of this curse seems to have been to fix in the minds of the Hebrew nation an indelible abhorrence of the corruptions in religion and morals practiced in this ancient city. However, as the surrounding district was exceedingly fertile and beautiful, a new city of Jericho soon arose, though, to evade the

curse of Joshua, it probably occupied a new site, not far from the old city. Here a family of the Midianites called the Kenites, who were related to Moses by marriage, soon after settled. Judg. i, 16. Afterwards it was captured by the king of Moab, who tyrannized over Israel eighteen years. Judges iii, 12–14. When David's ambassadors were insulted and disgraced by the king of Ammon, who ordered their beards to be shaved, (the highest indignity that could be offered to a true oriental,) they tarried in Jericho till their beards were grown. 2 Sam. x, 4, 5.

About five hundred and thirty-seven years after the destruction of Jericho by Joshua, in the time of Ahab, king of Israel,—an age distinguished for its impiety,—Hiel, a citizen of Bethel, attempted to rebuild Jericho upon its ancient foundations, and restore it to its ancient splendor. But though he treated the prophetic malediction of Joshua with contempt, he found it was not a dead letter, for the exact curse denounced was literally fulfilled. 1 Kings xvi, 34. This appears to have prevented the peopling of the new city, and the original site seems again to have been abandoned. At this time there was a celebrated "school of the prophets" in Jericho, (2 Kings ii, 5, 7, 15,) which, after the translation of Elijah, Elisha visited. Tarrying some time in the city, the people besought him to heal the waters near the city, which had become so noxious as to be totally unfit either to drink or to irrigate the soil. Elisha cast salt therein, and healed the fountain. 2 Kings ii, 19–22.

Nearly two miles north of the supposed site of Jericho are several large fountains, which send forth copious streams fertilizing the plains below. One of these, called by the Arabs *Ain es-Sultan*, "is a large and beautiful fountain of sweet and pleasant water." Dr. Robinson visited it in May, A. D. 1838, and says, "There is every reason to regard it as the scene of Elisha's miracle." You will see its position on the map.

In Joshua's time Jericho was called "the city of palm-trees," because that tree flourished more in the hot climate and sandy plains of Jericho than in other parts of Palestine. Deuteronomy xxxiv, 3; Judges iii, 13. After the exile, three hundred and forty-five citizens of Jericho returned to people the city. Ezra ii, 34; Neh. iii, 2. In later times the Jews had a tradition, that at least twelve thousand priests resided at Jericho, ready to supply any lack of service in the temple at Jerusalem. This makes it very natural to suppose a "priest" and a "Levite" might be passing along the road "from Jerusalem to Jericho," as our Lord states in his parable of the "good Samaritan." Luke x, 30. Herod the Great, who was the first persecutor of Christ, (Matt. ii, 13,) died at Jericho, where he had a residence. Here, also, the Saviour healed the two blind men. Matthew xx, 29–34; and here he converted the rich publican, Zaccheus. Luke xix, 1–10.

The exact location of Jericho is not known. The little village of *Riha*, or, as it is otherwise written, *Eriha*, has been more commonly taken for the site of the ancient Jericho; but this is not probable. (See Dr. Olin's Travels, and Dr. Robinson's Researches, &c.) *Riha* is a wretched Arab village, containing only about two hundred souls. The inhabitants "are the personification of indolence, misery, and filth." The true site of the ancient "city of palm-trees" is more probably where I have placed it on the map, where there are still some ruins, though nothing to compare with the ancient grandeur of Jericho. It seems probable that the choicest materials of the ancient city have been conveyed away, or that the houses were small, and built of perishable material. At present there remain only foundations of various structures, and a vast quantity of small unhewn stone, scattered over a large area of more than half a mile north and south. (See Plain of Jericho, Lect. XV, sec. 3.)

28. *Gilgal* was situated somewhere between Jordan and Jericho, evidently not far from the latter place. Joshua iv, 19. Its exact location, however, is unknown, and tradition seems to have lost every trace of the site and name of Gilgal. I have placed it on the map about five miles west of Jordan, where are found various ruins which indicate that a city might once have stood there. The Hebrew word *gilgal* means a *wheel*, a *circle*, a *rolling*, &c., and was given to this place by Joshua because here God "*rolled away* the reproach of Egypt" from the Hebrews, by causing them to be circumcised; that is, the common Gentile dishonor or reproach into which they had fallen while in Egypt, by neglecting circumcision, was now thoroughly removed. Josh. v, 9. Here the Israelites celebrated the first passover in Canaan, verse 10; here they first obtained a full supply of food from the natural products of the country; and here the manna ceased. Verses 11, 12. As Gilgal was the first place of encampment west of Jordan, (Josh. iv, 19,) so it continued to be the head-quarters of the army, and the rendezvous of the whole congregation, during the remaining part of the seven years' war with the Canaanites, till the land was subdued. Josh. x, 43. During this period the "ark of the Lord" remained at Gilgal, till it was removed to Shiloh. Josh. xviii, 1.

Previous to the encampment of the Israelites Gilgal does not seem to have been a city; but subsequently a city of some note stood here, so that it became one of the stated places where Samuel annually administered justice. 1 Samuel vii, 15, 16. Here, also, the people were accustomed to meet to worship and offer sacrifices. 1 Samuel x, 8. In Gilgal Saul was finally crowned and proclaimed king, (1 Sam. xi, 14, 15,) after having been chosen and anointed king at Mizpeh, (chap. ix, 11–27; x, 1,) and afterwards declared king again at the same place. Chap. x, 17–24. Gilgal was occasionally visited by Elijah and

Elisha, 2 Kings ii, 1; and here also was a "school of the prophets," whom Elisha visited in a time of famine, and wrought the miracle of neutralizing the poisonous quality of the herbs they had gathered for a meal, (2 Kings iv, 38–41,) and also of feeding a hundred men (probably prophets) with twenty loaves and some ears of corn. Verses 42–44. It was to Gilgal that Naaman, the Syrian general, came to Elisha to be cured of his leprosy. 2 Kings v, 8–14. It is evident, from a comparison of several passages of Scripture, that Elisha resided in Gilgal before his call to the prophetic office, and that here Elijah found him and first gave him this call, while "plowing with twelve yoke of oxen." 1 Kings xix, 19–21. It was therefore natural for Elisha, in after days, after having finished any particular prophetic mission, or tour, to "come again to Gilgal," 2 Kings iv, 38; and as he seems to have possessed some property before his call to the prophetic office, he appears afterward to have provided a place of residence for the "sons of the prophets" who lived at Gilgal. It is therefore that they say to him, when their school had considerably enlarged, "The place where we dwell WITH THEE is too strait for us," 2 Kings vi, 1; on which account they obtained permission to remove their dwelling nearer Jordan, from whence building timber could be more readily obtained. Verses 2–7. The whole history furnishes a striking comment on the extreme poverty and perfect simplicity and honesty of the prophets, who were a noble, self-denying race of men.

When Eglon, king of Moab, had conquered Israel, and had taken "the city of palm-trees," or Jericho, (Judg. iii, 12, 13,) he had his residence near Gilgal for about eighteen years; and here Ehud, a judge of Israel, at last assassinated him. Vers. 19–21. Gilgal was again inhabited after the captivity, and some of the Levites dwelt here. Neh. xii, 27–29. In the times of the kings of Israel this place was noted for its idolatry. Hosea iv, 15; ix, 15; xii, 11; Amos iv, 4, 5; v, 5.

29. *Beth-hogla* was somewhere between Jericho and the Dead Sea, on the south-east border of Benjamin. Josh. xviii, 19. It served also to define the north-east border of Judah. Joshua xv, 5, 6. About two miles west of Jordan is a beautiful fountain "of perfectly sweet and limpid water, inclosed by a circular wall of masonry five feet deep, and sending forth a stream which waters the tract below," toward Jordan. The water of this fountain is regarded as the best in the valley of Jordan, and it fertilizes a strip of land eastward about half a mile in length, and covered with groves of willow. This fountain is called by the Arabs *Ain Hajla*. "The name *Hajla*," says Dr. Robinson, "is identified with the ancient name *Beth-Hoglah*." Cities were always situated in Palestine with reference to fountains of good water. Here, then, probably stood the Beth-hoglah of Scripture.

30. *Naioth* was a place in or near Ramah of Samuel, where Samuel abode with a company of prophets, and where David retired to take advice of Samuel when he had fled from Saul. 1 Sam. xix, 18–24; xx, 1. It is doubtful whether Naioth is a distinct town, or only a place within the town or suburbs of Ramah. In the above passages it is called "Naioth in Ramah." Dr. Kitto says: "We are willing to accept the explanation of Rabbi Isaiah and other Jewish commentators, who state that Ramah was the name of a hill, and Naioth of the place upon it."

31. *Lod* was the Hebrew name of a large village near the border of Dan and Ephraim, probably within the latter, nine miles east of Joppa, on the road from that city to Jerusalem. Although beyond the bounds of the tribe of Benjamin, it was built by that tribe, and hence should be noticed in this place. 1 Chron. viii, 1, 12. After the Babylonian exile, the Benjamites reinhabited Lod. Ezra ii, 33; Neh. vii, 37; xi, 31, 35. The village was situated in the fine and extensive plain country along the coast. Dr. Wittman says of this district: "The soil of these fine and extensive plains is a rich black mold, which, with proper care and industry, might be rendered extremely fertile."

The Greek form of the name of this village is *Lydda*. It was also called, in later times, *Diospolis*, or the *city of Jupiter*, probably because a temple had been dedicated to that heathen god in its vicinity. Under the name of Lydda it occurs in the Apocrypha (1 Mac. xi, 34) and in the New Testament. It was here that Peter cured Æneas, who "had kept his bed eight years, and was sick of the palsy." Acts ix, 32, 33. From Lydda he went to Joppa, and raised Tabitha from the dead. Verses 36–41. The influence of these miracles produced a deep impression upon the citizens of Lydda and Joppa and the surrounding villages, and multitudes were converted to Christianity. The place is still called *Ludd*, and is still a considerable village of small houses. It has been a place of some note in ecclesiastical history, and is indebted for its celebrity chiefly to the tradition that it was the native city and burying-place of the celebrated Christian martyr, St. George, in honor of whom the emperor Justinian afterwards erected a magnificent temple in Lydda, the ruins of which are still seen.

32. *Ono* was another city in the territory of Ephraim built by the Benjamites, (1 Chron. viii, 12,) and reinhabited by them after the exile. Ezra ii, 33; Neh. vii, 37; xi, 35. In Nehemiah vi, 2, we have mention made of the "plain of Ono," which was probably that part of the plain pertaining to the suburbs or territory of the city. Ono was near to Lod, or Lydda. The "valley of craftsmen," near Ono, mentioned Nehemiah xi, 35, is probably the same as the "plain of Ono."

## LECTURE XVIII.

### ON THE TRIBE OF DAN.

### *Physical Geography of Dan.*

THE present lecture will be devoted to the history of the tribe of Dan,—a history in some points interesting, though now mostly lost. It is bounded north by Ephraim, east by Ephraim and Judah, south by Judah and Simeon, and west by the Mediterranean.

2. The tribe of Dan occupied a portion of the champaign country along the coast of the Mediterranean, west of the mountains of Ephraim and Judah. The country of Dan was very beautifully and safely situated, possessing a very good soil, and being somewhat removed from the sudden alarm of an invasion. Though generally a plain, the surface is broken by hills, which are more frequent and more elevated than those in the southern part of the same plain, embraced within the tribe of Simeon, or the adjacent portions farther north, (called Sharon,) embraced within Ephraim and Manasseh. On the eastern border of Dan a range of hills connects the plain country with the central range of mountains. This tract of hills, furrowed by many open valleys, is about nine miles wide, from which to the sea is about ten or eleven miles more. The portion of Dan was taken mostly from the territory of Judah; thus Ekron and vicinity were first allotted to Judah, (Joshua xv, 45, 46,) but afterwards given to Dan. Josh. xix, 40, 43.

I cannot give you a better idea of the general appearance of the country of the Danites, than in the following sketch of Dr. Robinson, who, as he wrote it, sat on the tower of Ramleh, situated, as you will see on the map, about in the centre of the territory of this tribe. He says: "In the east the frowning mountains of Judah rose abruptly from the tract of hills at their foot; while on the west, in fine contrast, the glittering waves of the Mediterranean Sea associated our thoughts with Europe and distant friends. Towards the north and south, as far as the eye could reach, the beautiful plain was spread out like a carpet at our feet, variegated with tracts of brown, from which the crops had just been taken, and with fields still yellow with the ripe corn, or green with the springing millet. Immediately below, the eye rested on the immense olive-groves of Ramleh and Lydda, and the picturesque towers, and minarets, and domes of these large villages. In the plain itself were not many villages; but the tract of hills, and the mountain side beyond, especially in the north-east, were perfectly studded with them, and as now seen in the reflected beams of the setting sun, they seemed like

MAP. No. 15.
For the tribe of
DAN
34½
34¾
35
32
31¾
Joppa
Timnath-serah
Mountains of Ephraim
Beth-dagon
Me jarkon
Neballat
Jehud
Lydda
Gezer
Gimzo
Ramleh
Elon
Beeroth
Baalath
Gibbethon
Thimnathah
Jethlah
Lo Bethhoron
Up Bethhoron
Jabneel or Jabneh
Ekron
Ajalon
Emmaus
Gibeon
Shalabbin
Eltekeh
Eshkol
Kirjath-jearim
Zorah
Bene berak
Zanoah
Ashdod
Gath-rimmon
Timnath
Beth shemesh
MEDITERRANEAN or GREAT SEA
River Rubin
Valley of Ajalon
Merj Ibn Omeir
Josh 10 10 11
W. Surar
W. Ismail
Road of the Philistines
Tell es Safieh
SIMEON
JUDAH
BENJAMIN
Long. east from Greenwich

white villas and hamlets among the dark hills, presenting an appearance of thriftiness and beauty which certainly would not stand a closer examination."

Dr. Shaw says of the district about Ramleh and Lydda, that "it is of the same arable and fertile nature of the half tribe of Manasseh west," though the country of the Danites was generally less fruitful, and possessed less depth of soil, than the latter. For several miles north of Joppa the soil is less fertile, and the country presents an aspect more barren, than in the plain of Sharon still farther north. As you approach Joppa from the north, about eleven miles before you reach the city, "the eastern tract of hills stretch out toward the coast, and a narrow pass through them conducts to an elevated plain, a considerable part of which is under cultivation. From this the road descends to the beach, and proceeds under brown cliffs and hills till, finally, you pass over a desert soil to reach the gates of Joppa." As you leave the city, still journeying southward, "after you pass through the fine gardens of Joppa,—which extend for a considerable distance on your road, and are fenced with prickly pear, and abundantly furnished with pomegranate, orange, fig-trees, and water-melons,—you find the surface of the ground beautifully undulating. The hills are rather high, and partially cultivated; but, upon the whole, the plantations of thistles which abound throughout this country are quite as numerous as the fields of grain."—*Kitto's Palestine.* The country of Dan is productive, and excellent for pasturing or tillage, though now, as almost everywhere in Palestine, in a state of bad cultivation.

3. *Valley of Ajalon.* This valley, so celebrated in scriptural history, was mostly within the borders of Dan. From a survey of the face of the country in the eastern part of Dan, as compared with the account in Scripture, it is evident that the "valley of Ajalon" is the same as is now called by the Arabs *Merj Ibn Omeir.* The word *Merj* means *meadow;* and this beautiful strip of valley, or meadow-land, broad and fertile, runs southwest from Beth-horon, being formed by the union of several wadys or water-courses from the mountain.

It is celebrated in Scripture in connection with the great battle between Joshua and the five confederate kings of southern Palestine. The battle began at Gibeon, in the broad plain before that city; and there also commenced the flight and overthrow of the allied army. They retreated along the great western road towards Beth-horon, and in their terror and confusion attempted to thread the pass in the mountains near the city, called "the ascent and descent of Beth-horon"—a pass extremely dangerous to a retreating army. While descending this narrow mountain pass, they were overtaken with a tempest of hail-stones from heaven which destroyed a large part of their army. This tempest continued with unabated fury till they

arrived at Azekah, a town afterwards allotted to Judah, (see Map No. 16,) a distance of not less than about twenty-five miles. Josh. x, 11. As they issued from the pass of Beth-horon, the fugitive army came out upon the broad plain or valley of Ajalon. At this moment Joshua, who, with the Israelites, was in close pursuit, stood on the hill of Beth-horon. Before him the disordered forces of the Amorites covered the plains of Ajalon, while an angry tempest lay heavily upon them; and behind him, at the distance of about six miles, lay Gibeon, where, that morning, the battle and the carnage began. It was now afternoon, and the achievements of the day were but imperfectly effected. Inspired, therefore, of God, "Joshua spake in the sight of all Israel, and said, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." Josh. x, 12, 13. This mandate was obeyed, and the nations thereby taught that the God of the Hebrews was greater than the sun and moon which the heathen worshiped, while Joshua had time to complete the triumph of the day. But I must enjoin it upon my young readers to peruse the Bible account of this wonderful transaction, comparing it with the map.

### *History of the Tribe of Dan.*

4. Dan, the father of this tribe, was Jacob's fifth son. Genesis xxx, 6; xxxv, 25. On his death-bed Jacob declared that Dan should "judge his people as one of the tribes of Israel." By this act it was settled that Dan should be reckoned as one of the legitimate heirs of Jacob, though, according to the settled usage of those times, he would not otherwise be legally entitled to any of the family inheritance, nor allowed to be classed in an equal rank with the other sons. Dan, however, with the other sons of Jacob's "handmaids," was admitted to the full immunities of the children of Rachel and Leah, and the above prediction of Jacob was literally fulfilled in after days, when Sampson, who was a Danite, judged Israel twenty years. Judg. xiii, 2, 22–25; xvi, 31. Jacob also compared this tribe to a serpent which lies concealed in the path to bite the unsuspecting traveler; indicating by this, that the Danites would manage their wars more by cunning and artifice, or sudden and desperate sallies, than by open and direct means. Gen. xlix, 16, 17. And to this description their subsequent history seems fully answerable. Moses also compares this tribe to a young lion which should pounce upon his prey from the thicket. Deut. xxxiii, 22.

At their departure from Egypt the Danites numbered 62,700 warriors, (Num. i, 39,) and afterwards entered Canaan with 64,400 men of war, (Num. xxvi, 42, 43,) having increased 1,700 during thirty-eight years. They were now the second tribe in population, Judah alone numbering more. But, notwithstanding their vast numerical strength, this tribe never distinguished

itself in history by any noble deeds, or any great enterprises, or any social or political power answerable to its rank in population. One of the most remarkable events of their history is, however, an incidental result of their redundant population. When Joshua assigned them their portion, it was found that their lands were insufficient for their subsistence. Much of their country, too, was held by the Philistines—a warlike people—whom they never fully dislodged, but who, on the contrary, forced the Danites into the mountains, while they themselves remained masters of the richer portions of the plain. Judg. i, 34, 35. In this condition the Danites found themselves reduced to great necessities, and though an additional section had been allotted them in the northern part of Palestine, still about thirty-eight years passed away before they seized upon their new possessions. Urged by necessity however, they at length deputed five of their most courageous and trusty men "to spy out the land." These having accomplished their mission, and reported favorably, a colony was immediately fitted out, under the conduct of six hundred armed men, who marched to Laish, near the sources of Jordan,—a city lying in a rich valley, and totally disconnected, both in government and commerce, from the surrounding nations. The wars of Joshua had now for some time ceased, and the alarm that had filled the land was succeeded by a general calm. The people of Laish, though formerly a colony of Zidon, (Judges xviii, 7,) were now living without any regular intercourse with the parent city, and with no precautions against an attack. In this condition they became an easy prey to the sudden and desperate assault of the impetuous Danites, who burned their city and re-edified a new one, which they called Dan, "after the name of Dan, their father." Judg. xviii, 29. In the history of this expedition, recorded in the eighteenth chapter of Judges, we find also the inveterate tendency to superstition, of which the Hebrews had not yet been cured, developing its alarming symptoms among the Danites.

From several notices in Scripture it appears that this tribe engaged somewhat, in after days, in fishing and commerce. In the war of Sisera and Barak, "Dan remained in ships," and came not to the help of the other tribes, Judg. v, 17; and in Ezekiel's time they traded in company with Javan, (that is, the Greeks,) in the port of Tyre, in "bright iron, cassia, and calamus." Ezek. xxvii, 19. Probably they brought their spices from the southern part of Arabia. That the Danites should engage in commerce seems reasonable, not only from the pressing wants of a surplus population, but from the fact that at Joppa, one of their chief cities, there was anciently a harbor for ships. The port of Joppa was of very ancient renown, and the only important sea-port on the Mediterranean coast in possession of

the Hebrews, till Herod the Great formed that of Cæsarea. (See under Joppa.) We know nothing further of the distinct history of this tribe, except that the history of Sampson indicates a private, social intercourse, between them and the Philistines, which, by the law of "evil communications," must have "corrupted" the Danites.

*Cities of Dan.*

5. *Joppa* stands on an elevated ridge of land on the Mediterranean coast, about forty miles north-west of Jerusalem. The ancient Hebrew name is *Japho*, (Joshua xix, 46,) which is still preserved in its modern Arabic name *Yaffa*, or *Jaffa*. There was a tradition that Joppa existed before the deluge, and Jewish writers derive its name from Japhet, eldest son of Noah; "while the classical geographers refer it to *Jope*, daughter of Æolus, and affirm that it was on this shore that Andromeda was rescued by Perseus from the sea-monster." That it was a very ancient city is admitted on all hands. It is chiefly celebrated as a sea-port town, though the harbor was never very safe, and is at present so choked up with sand-bars that it is of but little value. Josephus said of it anciently, that "it was not fit for a haven," though it was evidently better then than now. The facility of transportation, however, from Joppa to the interior of Palestine, especially its proximity to Jerusalem, gave to its harbor an incalculable worth, and the town early arose to some commercial importance.

The timber for Solomon's temple was hewn upon Mount Lebanon, floated down the Mediterranean to the "sea of Joppa," and conveyed overland to Jerusalem. 2 Chron. ii, 16. Four hundred and seventy-six years after, Ezra procured the materials for the second temple in the same way. Ezra iii, 7. When Jonah fled from the Lord to evade the mission to Nineveh, he went to Joppa, expecting to find some vessel in which he could embark for a foreign port, and accordingly took ship for Tarshish, probably *Tartessus*, in Spain. Jonah i, 3. In Joppa, Peter raised Tabitha from the dead, Acts ix, 36–43; and here, also, he had the celebrated vision by which he was taught that Gentiles as well as Jews were to be admitted to the gospel privileges. Acts xi, 4–18.

The town of Joppa figures largely in history, but it does not fall within my plan to trace its varying fortunes farther In 1797, Napoleon Bonaparte took the city by storm, and delivered it without mercy to the pillage of his soldiers. The modern town is estimated to contain seven thousand inhabitants, of whom nearly one-half are nominally Christians,—including Greeks, Greek Catholics, Armenians, and a few Latins. So steep is the site on which the town stands, that the buildings appear as if standing one upon the other. The whole exterior

aspect of the town is mean and gloomy, while within it is poor and comfortless. It still carries on some trade, and the beautiful gardens and orchards in its vicinity are very celebrated for their delicious fruit, which is exported in considerable quantities. Watermelons are more extensively raised here than in almost any part of Palestine.

6. *Dan* was a city which stood at the western source of the river Jordan, "in the valley that lieth by Beth-rehob," (Judges xviii, 28,) about three miles west of *Paneas*, or *Cæsarea Philippi*. You will find this city in Map No. 8, of the tribe of Naphtali. The city of Dan probably stood on or near the hill which is now called *Tell el-Kady*, (*hill of the judge*,) which is described as "a small elevation in the plain, with a flat space upon the top." Here the western branch of the Jordan, anciently called "the lesser Jordan," issues from two living fountains, which soon unite their streams, and, flowing down the valley about three miles, join the eastern branch, which issues from a source near Paneas. About three-fourths of a mile north of *Tell el-Kady*, Burckhardt found the ruins of ancient habitations, and the tell itself seems to have been built upon, although at present no ruins are visible. Somewhere in this vicinity stood the city of Dan, in a rich and beautiful valley, surrounded by the lofty mountains of Lebanon and Hermon on the north, and those of Galilee on the south.

Dan was, as we have seen, (see section 4 of this lecture,) originally called Laish, or Leshem, and was captured, destroyed, and rebuilt by a warlike colony of Danites, who "gave it the name of Dan their father." Joshua xix, 47; Judges xviii, 29. Though originally a colony from Zidon, yet the Zidonians never avenged the fall of Laish, probably dreading a renewal of the war with the Israelites, or because Laish had now dissolved political dependence on the parent city. Judges xviii, 7, 28. In 2 Samuel xxiv, 6, *Dan* is called *Dan-jaan*. Gesenius thinks *jaan*, here, is an error of some transcriber for *jaar*. If so, the passage might read, "And they (David's officers) came to the *wood*, or *thicket*, *of Dan*." And this seems probable, inasmuch as David's officers carried their tent with them, and, soldier-like, did not lodge in cities, though they encamped near them. Thus "they pitched in Aroer, on the right side of the city." Verse 5. Thus also they might have pitched in Dan-jaar, or *the wood of Dan*.

Dan is familiarly known as contrasted with Beersheba, in the phrase "from Dan to Beersheba," which was used to denote the extreme boundaries of Palestine. 1 Sam. iii, 20; Judg. xx, 1. An idolatrous tendency early discovered itself in this city, Judg. xviii, 30, 31; but under Jeroboam it was vastly extended, and Dan thenceforward became noted for the worship of the "golden calves," which Jeroboam introduced in imitation of the Egyptian

superstition. 1 Kings xii, 28, 29. As Dan lay near the border of Syria, it was hence the more exposed to those powerful enemies of the Hebrews who approached their land from the north. Accordingly, it was among the first cities captured by Benhadad, king of Syria, nine hundred and forty years before Christ, 1 Kings xv, 20; and three hundred and thirty years after, Jeremiah very fitly represents the alarm of Nebuchadnezzar's invasion as being first published from Dan. Jeremiah iv, 15; viii, 16. This city was proverbial for its idolatry and corruption, down to the latest period of the kingdom of Israel. Amos viii, 14.

(*Note.*—The proper chronological place for Dan is in one of the Lectures on Genesis, as it is first mentioned Gen. xiv, 14.)

7. *Ekron* stood in the plain, in the southern part of Dan, about five miles south of Ramleh. It was first given to Judah, (Joshua xv, 11, 45,) but afterwards assigned to Dan. Joshua xix, 40, 43. Judah, however, conquered it, and the territory belonging to it, (Judg. i, 18,) though for some cause it soon reverted to its original owners, the Philistines, and remained one of the five lordships or principalities of that people. Joshua xiii, 3; 1 Sam. vi, 16, 17. In Scripture Ekron is chiefly noted for its being the place from which the Philistines sent back the ark of God upon a new cart, drawn by "two milch kine." 1 Sam. v, 10; vi, 1–12. When Ahaziah, king of Israel, was sick, he sent to Ekron to inquire of the god Baal-zebub whether he should recover; but the prophet Elijah met the messengers in the way, and assured them their master would die. 2 Kings i, 2–4. In later times Ekron is associated with other Philistine cities, against which the prophets denounced the Divine wrath. Jer. xxv, 20; Amos i, 8; Zeph. ii, 4; Zech. ix, 5.

Ekron has been identified by Dr. Robinson with the modern village *Akir*,—"the radical letters of the Arabic name *Akir* being the same as those of the Hebrew name *Ekron*, and the position, too, corresponding to all we know of the latter place." Akir stands in a beautiful district, and is a village of considerable size. As you approach it from the south, you pass through "well-tilled gardens and fields of the richest soil, covered with vegetables and fruits of great variety and high perfection." North of the village, however, and between it and Ramleh, the plain is less fertile, and at present but little cultivated. No ancient ruins appear about Akir; probably the houses anciently, as now, were built of unburnt brick,—a very destructible material. The natives, however, state that "they often discover cisterns, the stones of hand-mills, and other relics of the former place," and the citizens of Gaza and Ramleh have the tradition that Akir is the ancient Ekron.

8. *Jehud* was a city of Dan, (Joshua xix, 45,) of which we have no other mention but its name. Joshua xix, 45. Dr.

Robinson suggests that the name may be preserved in the modern inhabited village of *el-Yehudiyeh*, not far from Lydda.

9. *Zorah* was first reckoned to the tribe of Judah, among the cities of "the valley," or plain, (Josh. xv, 33,) but was afterwards assigned to Dan. Josh. xix, 41. It appears that the citizens of Zorah and the neighboring town Eshtaol, were the chief movers in the northern expedition which resulted in the capture and colonization of the city and district of Dan. Judges xviii, 2, 8. In Zorah dwelt Manoah, the father of Samson, Judg. xiii, 2; and here Samson was born. Vers. 24, 25. Afterward this town seems to have been reckoned to Judah, and was fortified by Rehoboam. 2 Chron. xi, 5, 10. It was repeopled after the captivity, and is called Zareah. Neh. xi, 29.

The modern Arabic name of Zorah is *Surah*, which stands on a spur of the mountains running into the plain, about three miles north of Bethshemesh.

10. *Eshtaol* was somewhere in the neighborhood of Zorah, with which it is generally associated. Joshua xv, 33; xix, 41; Judg. xviii, 2, 8. Eusebius says it was ten miles from Eleutheropolis, towards Nicopolis, or Emmaus.

11. *Ir-shemesh*, *city of the sun*, appears, as Dr. Robinson shows by several coincidences, to have been the same as *Beth-shemesh*, *house of the sun*, which see.

12. *Beth-shemesh*, *house*, or *temple*, *of the sun*,—so called because, probably, first built by idolaters and dedicated to the sun,—was a border city of Judah, (Josh. xv, 10,) given to the Levites, Josh. xxi, 9, 10, 16; 1 Chron. vi, 57, 59; but as it appears to have been the same as Ir-shemesh, a city of Dan, (Josh. xix, 41,) I shall speak of it as belonging to the latter tribe, on the supposition that it was transferred to them by Joshua, though it certainly afterwards belonged to the kingdom of Judah. 2 Kings xiv, 11. Beth-shemesh became celebrated in the days of Samuel for the return of the ark from Ekron, accompanied by the trespass-offering of the five lords of the Philistines. Here, too, for their irreverence in looking into the ark, 50,070 persons were slain. 1 Sam. vi, 10–19. (On verse 19 see Dr. A. Clarke's comment.) Afterwards a battle between Amaziah, king of Judah, and Jehoash, king of Israel, was fought here, resulting in great disaster to Amaziah. 2 Kings xiv, 11–14. About eighty years after this affair, during the disastrous reign of Ahaz, king of Judah, the Philistines invaded the western border of Judah, and captured Beth-shemesh with other cities. 2 Chron. xxviii, 18. After this we hear no more of Beth-shemesh in Scripture.

The modern name of this town is *Ain-shems*, a name which the Arabs give to a small village, now in ruins, embracing a *wely*, or Mohammedan's tomb, all evidently built up of ancient materials. At the west end of this village is the site of an

ancient town. "Here are the vestiges of a former extensive city, consisting of many foundations, and the remains of ancient walls of hewn stone." This is probably the true site of the ancient Beth-shemesh. It stands on a plateau of land, elevated by a low swell or mound, between two water-courses, among the hills which skirt the western mountains of Judah. There was another Beth-shemesh belonging to Naphtali, Judges i, 33; also one to Issachar, Josh. xix, 22; and still another belonging to Egypt, though elsewhere called On, and by the Greeks, Heliopolis. Jer. xliii, 13; Gen. xli, 45.

13. *Ajalon* was given to Dan, (Josh. xix, 42,) but afterwards assigned to the Levites. Joshua xxi, 3, 24; 1 Chron. vi, 54, 69. This was one of the cities the Danites were unable to conquer. Judg. i, 35. It was fortified by Rehoboam, (2 Chron. xi, 5, 10,) but subsequently was captured by the Philistines. 2 Chronicles xxviii, 18.

It is probable that the city of Ajalon gave name to the valley, so celebrated in connection with Joshua's miracle. On the side of the long line of hills that skirt the valley of Ajalon on the south, is still a village, called by the Arabs *Yalo*, which corresponds to the Hebrew Ajalon.

14. *Gimzo* was one of the cities on the border of Judah that the Philistines seized, in those unhappy days of the decline of the kingdom, when for their sins "the Lord brought Judah low." 2 Chron. xxviii, 18, 19. There is still a large village, of rather common appearance, situated on a very sightly eminence, about three miles south-east of Lydda, called by the Arabs *Yimzu*, in which, says Dr. Robinson, "it is impossible not to recognize the Gimzo mentioned in the Old Testament."

15. *Shaalabbin*, or *Shaalbim*, *city of foxes*, was not far from Ajalon. The Danites could not expel the inhabitants of this city, but the joint forces of Ephraim and Manasseh brought them under tribute. Judges i, 35. In the time of Solomon it was a station of one of the royal purveyors. 1 Kings iv, 9. One of David's worthies was a native of this town. 2 Sam. xxiii, 32; 1 Chron. xi, 33.

16. *Gibbethon*, given to Dan, (Josh. xix, 44,) and afterwards assigned to the Levites, (Josh. xxi, 23,) was evidently a powerful city, but all knowledge of its exact site is now lost. If ever conquered by the Danites, it reverted afterwards to its original owners, the Philistines. To rescue this city from the Philistines, Nadab, king of Israel, with all the forces of his kingdom, besieged it. While the army lay around the city, Baasha, son of the prophet Ahijah, conspired against the king and slew him, and usurped the government, (1 Kings xv, 27,) A. M. 3051, or nine hundred and fifty-three years before Christ. Twenty-six years after this we find Elah, king of Israel, and son of Baasha, still warring with Gibbethon. At this time Elah was in the

palace at Tirzah, and Omri was general of the army. While here, Zimri conspired against the king his master, and usurped the government; but news of this reaching the army, they proclaimed Omri king before the walls of Gibbethon. 1 Kings xvi, 15, 16.

17. *Baalath* (Josh. xix, 44) was enlarged and fortified by Solomon. 1 Kings ix, 17, 18; 2 Chron. viii, 4, 6. Its location is not known.

18. *Gath-rimmon, the wine-press of Rimmon,* (Josh. xix, 45,) was situated about ten miles south of Lydda. It was given to the Levites. Josh. xxi, 24.

19. *Neballat* is mentioned as a city inhabited by the Benjamites after the captivity, and is mentioned in connection with Lod and Ono on the western plain. Neh. xi, 34, 35. About three miles north-west of Lydda is an Arab village by the name of *Beit Nebala*, which may perhaps be the Neballat of Scripture.

20. *Beth-dagon* is a village in the north-western part of Dan. The Arabic name is *Beit Dejan*, "obviously the Hebrew Beth-dagon." There is a Beth-dagon mentioned Joshua xv, 41, but it is classed with cities that are known to be farther south. If this be not the same as there mentioned, it is evidently an ancient and a Hebrew name.

21. *Timnath.* (See Lecture V, section 14.)

22. *Thimnathah* is mentioned Josh. xix, 43, and is only a variation in form of the name *Timnah*, or *Timnath.* It is, however, most probably, a different Timnath from the one noticed in the last section. Josephus speaks of a "*Thamna*" near Lydda, which was the head of a toparchate, and which was fortified by Bacchides; the same town is called "Thamnatha." 1 Mac. ix, 50.

23. *Jabneel* was a city on the north-west border of Judah, near the sea. Josh. xv, 11. It afterwards fell within the territory of Dan. It appears to have been the same as the *Jabneh*, or *Jamnia*, of classical geography, now called *Yebna* by the Arabs. *Yebna* is situated on a small eminence on the west side of *Wady Rubin*, about three miles from the sea. It contains the ruins of an old church, and in its vicinity are the ruins of an old Roman bridge, formerly built of very large stones, and with high arches, over the river or wady Rubin.

There is another Jabneel in Naphtali. Josh. xix, 32, 33.

## LECTURE XIX.

### ON THE TRIBE OF JUDAH.

*Physical Geography of Judah.*

I COME now to speak of the royal tribe of the Hebrew nation—their crown and glory; from which, with the remnant of Benjamin, the Jews of the pure Hebrew stock have chiefly descended, during a period of twenty-four hundred years, since the days of Ezra and Nehemiah. Judah was bounded north by Benjamin, east by the Dead Sea and Arabia, south by Arabia, and west by Simeon.

2. Although the tribe of Judah was by far the most powerful and renowned of any of the tribes of Israel, yet my young readers must not suppose that the soil and natural advantages of this part of Palestine were correspondingly superior to all the other sections of the country. On the contrary, the general aspect of the country of Judah is mountainous, and may be said to have the appearance of barrenness. Many of the hills are uncultivable, except on their summits, standing out in rude defiance of the husbandman's skill; though, on the other hand, many others are arable, and many fine table-lands and rich flowing valleys remunerate a hundred fold the toil of the laborer. It must be remembered, moreover, that anciently, when this soil was burdened with population, and the Jewish law, unlike the robbery and oppression of the modern Turkish government, protected the citizen in his rights, many of these hills, which are now waste, and mere barren rock, were terraced on their sides and clothed with vegetation. Cultivation, in a land like this which fell to Judah, where there are comparatively few natural advantages conducing to fertility, but still where the rock is easily converted into soil, and that soil naturally strong and productive, can and does produce surprising changes. "Of the three elements of fertility in this climate, water, warmth, and soil, Judea can be said to have only warmth. The climate is warmer than that of Samaria or Galilee, while the surface offers but little vegetable mold, and water is scarce; and hence, except for a short time after the latter rains, (in March and April,) the land presents an aspect of drought and desolation." Lord Lindsay says: "All Judea, except the hills of Hebron, and the vales immediately about Jerusalem, is desolate and barren; but the prospect brightens as soon as you quit it, and Samaria and Galilee still smile like the Land of Promise." Now, to harmonize this statement with the ancient accounts of its fertility, you must remember that "the rock of which the hills in those parts is composed is easily converted into soil, which, being arrested by terraces, when washed down by the rains render the hills culti

35
35¼
35½
BENJAMIN
DAN
Kirjath-jearim
Jerusalem
Timnath
Beth-shemesh
Valley of Rephaim
Brook Kidron
Jarmuth
Rachael's Tomb
Convent of St Saba
Bethlehem
Frank Mt
Valley of Elah
Azekah
Socoh
Gibeah
Gedor
Tekoa
W. Ghuweir
W. el Tumeirah
Eleutheropolis
Nezib
Hebron
Ziph
Engedi
W. Khureitun
Anab
Carmel
Socoh
Eshtemoah
Maon
Jattir
W. es Seiyal
Arad
Masada
Zoar
Beersheba
Aroer
Wilderness of
W. el Muhawwat
W. Fikreh
Valley of Salt
the Jordan Valley
Naked Chalk Mountains
Kadesh-barnea
Desert of Zin or Kadesh
Wady el Arabah
EDOM
ARABIA
SIMEON
JUDAH
DEAD SEA
Mts of
2800 ft. above the Sea
MAP N°16.
For the tribe of
JUDAH.
Long. 35 east from 35¼ Greenwich 35½
Lith. of Sarony & Major, N. York.

vable in a series of long, narrow gardens, formed by these terraces from the base upwards. Thus the hills were cultivated in former times most abundantly, and were enriched and beautified with the olive, the fig-tree, and the vine; and thus the limited cultivation which now subsists is still carried on. But when the inhabitants were rooted out, and cultivation abandoned, the terraces fell to decay, and the soil which had collected on them was washed down into the valleys, leaving only the arid rock, naked and desolate. This is now the general character; but in some parts the hills are beautifully wooded, and in others the application of the ancient mode of cultivation suggests to the traveler how rich this country was, and still might be, and how beautiful was the aspect it afforded."—*Kitto's Palestine.* The naked hills prevail most at the extreme north and south of Judah, including on the north the hills of Benjamin; while cultivation on the hills prevails for about ten miles south of Jerusalem, and for ten miles farther south the uncultivated hills are more or less wooded. Dr. Richardson, as he entered the territory of Judah, in the month of April, from the north-west, said: "The aspect of the country was now become bleak, the trees both few and small, the grass withered, from the little depth of soil, hard, and of bad quality. The mountains rose in towering grandeur to the height of one thousand or fifteen hundred feet above our heads, covered with sun-burnt grass; here and there disclosing strips of the bare, horizontal rocks, and diversified with a few bushy trees, that stood at very unfriendly and forlorn distances from each other." On the north-east and east, the mountains and vales of Judah are mostly barren and desert. From these brief notices, you may gather some idea of the general character of the country of Judah.

3. *Mountains of Judah*, mentioned Josh. xx, 7, are the same as the "hill country" of Judea, where dwelt the parents of John Baptist. Luke i, 39, 40. This name is applied to the central mountain range of Judah, which is somewhat of the form of a triangle, with its base northward and its apex southward, terminating in rocky, limestone hills, nearly in the latitude of Beersheba, about twenty miles south-west of Hebron. These mountains are the regular continuation of the great chain which stretches from Mount Lebanon into Arabia, passing through Palestine west of Jordan. The western brow of this mountainous tract, as embraced in the tribe of Judah, passes south, bearing east from Beth-horon, or about twelve miles west of Jerusalem. The eastern border of this central range passes south of Mount Olivet in lower hills, till, a little south-east of Bethlehem, it rises into loftier eminences, and passing about five miles east of Hebron, bears away in a south-westerly direction to meet the western ridge, and form the southern point of the triangle above referred to. This whole district is the most wild and mountainous tract

west of Jordan. On the western border, the mountains rise in some places to the height of twenty-eight hundred feet above the sea, often presenting a barren appearance; while rich valleys flow around their bases, and arable hills and table-lands variegate the scenery. These central mountains are skirted on the west by the broad and beautiful plain occupied by the tribe of Simeon, to be noticed hereafter, and on the south-east and east by the "wilderness of Judah."

4. *Wilderness of Judah.* On the south-east and east of the central mountainous tract just described, and separated from it by a chain of lower hills, is a broad valley, or basin, about ten miles in width, which sweeps along like a belt between the mountains of Judah and those of the Dead Sea and Arabia. This desert valley commences a little north of Bethlehem, about four miles east of the village, runs south about twenty miles, then, turning south-west, sweeps around the southern base of the mountains of Judah, till it meets the great western plain about ten miles east of Beersheba. This broad belt of valley is a barren desert, and is the proper "wilderness of Judea;" in the western part of which, near the mountains, which were thickly populated, John Baptist began to preach. Matt. iii, 1. But the "wilderness" that was anciently reckoned to the tribe of Judah, embraced also all the country between the central mountains and the Dead Sea. In this district were included six cities, among which were "the city of Salt, and Engedi." Josh. xv, 61, 62.

On the east of the broad desert valley, or basin, just mentioned, is a wild, precipitous range of barren mountains, bordering the western shore of the Dead Sea. These mountains are reckoned to the wilderness district of Judah. North of Engedi they often rise directly out of the sea, so as to obstruct travel along the shore; but south of Engedi there is a path along the shore the whole length of the sea. This path, as it lies at the base of the mountains, by which it is entirely hid from observation from the west, is a favorite route for the marauding Arabs when they wish to make a sudden incursion upon the district along the eastern mountains of Judah. (See Lecture XXVI, sec. 16.) These mountains, though barren, have some spots of verdure, and about Engedi are very susceptible of culture. They are inhabited by wild goats, jackals, gazelles, and other wild animals. On the south-east of Judah, by the shore of the sea, the mountain is a solid mass of rock-salt.

5. *Maaleh-Akrabbim*, or *Ascent of Akrabbim*, that is, the *ascent*, or *hill of scorpions*, was the boundary of Judah on the south-east. Num. xxxiv, 4; Josh. xv, 1–3. It is a name given to some portion of the mountains in this quarter, probably because it was much infested with scorpions and serpents, as we know some portions of this country to have been. Num. xxi,

4–6; Deut. viii, 15. Where the mount of Akrabbim was, we have no definite information. Dr. Shaw thinks it may have been that portion of the mountains of Akabah near the eastern gulf of the Red Sea. Burckhardt thinks the name may apply to the mountains farther north, and west of the valley of Arabah. Dr. Robinson, in the absence of any better suggestion, is inclined to regard the ridge, or rocky cliff, which runs across the valley of the Arabah south of the Dead Sea, (see the map,) as the ascent of Akrabbim. I have applied the name on the map to the barren, terraced mountains of limestone, alternating with chalk, on the south-east of Judah.

6. On the south of Judah, about Beersheba, the country is open and undulating, naturally fertile, and, except in the dry season, affording excellent pasturing, for which reason it was frequented by the patriarchs. Gen. xxi, 33, 34; xxvi, 23; xxviii, 10; xlvi, 1. Yet, for want of sufficient moisture, the grass is generally withered and parched in the dry season, presenting an aspect of barrenness. The little hills around Beersheba overlook a fine "open rolling country" farther south, beyond which, about four miles from Beersheba, the hills rise to a higher eminence, commanding a prospect of Judea on the north, and the northern section of the Arabian desert on the south. On these hills is the proper boundary between Palestine and Arabia. Here the grass-land terminates, and the shrubs of the desert, with here and there a sprinkling of grass, commence. There are no trees in this section. The principal shrub is that which is called the "juniper-tree" in our English Bible; but in the Hebrew it reads *rothem*, and it is still called *rethem* by the Arabs. The Arabs sit under this shrub by day to screen them from the sun, and sleep under it by night to protect them from the wind. Elijah left Beersheba, "and went a day's journey into the wilderness, and came and sat under a juniper-tree," (*retem.*) 1 Kings xix, 3, 4. The roots of this tree, says Dr. Robinson, "are regarded by the Arabs as yielding the best charcoal." This furnished employment anciently, as at this day, for some of the poorer people. Job xxx, 4. David also would punish a "false tongue" with "coals of juniper," (Psa. cxx, 3, 4,) which made the intensest heat.

7. In the north-east part of Judah the country is desert, wild, and mountainous. The whole region between the central mountains of Judah and the Dead Sea, though generally of no value to the husbandman, and capable only in a few places of subsisting any population, is yet greatly renowned in the history of Palestine as a retreat for robbers and outlaws, (as you will read particularly in Josephus,) and the scene of many chivalrous and romantic and most bloody transactions. Here, as we shall hereafter see, among the deep caverns and gorges of the wild and shattered mountains, the youthful David found a retreat from

the unnatural persecutions of Saul, and here he first penned some of his most devout and pathetic psalms. Into this wilderness some of the impostors and "false Christs" among the Jews afterward led their deluded followers. Matt. xxiv, 26; Acts xxi, 38. Here, in the butchery of nine hundred and sixty persons, in the castle of Masada, near the Dead Sea, (see the map,) closed the tragedy of the last war of the Jews with the Romans, A. D. 73. In later times, mistaken piety led thousands of monks into these inhospitable regions. About eight miles south-east of Jerusalem still stands the convent of St. Saba, situated on the high rocks over the brook Kidron. "The monastic life was introduced here," says Dr. Pococke, "in the fourth century. They say there have been ten thousand recluses here at one time; and some writers affirm, that in St. Saba's time [in the fifth century] there were fourteen thousand." This most desolate region of Palestine was resorted to by the monks, after the monastic life became reputable in the church, because its natural privations and solitude and distance from the busy world were deemed more favorable to the cultivation of piety.

I will now speak of the particular mountains, valleys, deserts, caves, brooks, &c., mentioned by name in Scripture. Those mountains, valleys, &c., within and adjoining the city of Jerusalem, will be described in the lecture accompanying map No. 20.

8. *Mount Perazim*, so proverbially celebrated as the place where David overthrew the Philistines in his first war with them after his being crowned by all the tribes, was a few miles south-west of Jerusalem. Isa. xxviii, 21. Compare 2 Sam. v, 20; 1 Chron. xiv, 11.

9. "*Frank Mountain*" is a round, or conical isolated hill, steep and difficult of access, about five miles south-east of Bethlehem. It rises three or four hundred feet above its base, and the base is about as much higher above the valley on the south-west. The name does not occur in Scripture, and it is not known for what cause it bears this name, as the story of its being held by the Christians many years against the Moslems is regarded by some as a legend. Dr. Pococke suggests that it may be the "Bethhaccerem" of the prophet Jeremiah, where the Benjamites were to "set up a sign of fire" while they blew the trumpet in Tekoa, (Jer. vi, 1,) which is a probable conjecture. On the summit of the mountain, which is leveled off, are still the ruins of a strong castle, of Roman architecture; and Dr. Robinson thinks "there is scarcely a doubt that this was Herodium," a magnificent palace, defended by an impregnable fortress, built by Herod the Great, the first persecutor of Christ, (Matt. ii, 3–19,) and where that tyrant was at last buried.

10. *Valley of Rephaim*, or *Valley of Giants*, lies south-west of Jerusalem, on the right of the road to Bethlehem. The road to Bethlehem lies through a continuous valley, or series of val-

leys, and passes for some distance along the eastern border of Rephaim. The valley of Rephaim is a fine open plain, nearly upon a level with the city of Jerusalem, commencing near the city and running in a south-westerly direction for some distance, when it contracts into a deeper and narrower valley, or wady, and passes off through the western hills. The soil is vigorous and productive, and the whole region fertile and beautiful. This section was doubtless anciently inhabited by giants, from whom its name is derived.

The valley of Rephaim terminated the bounds of Judah on the north, and Benjamin on the south. Josh. xv, 1, 8; xviii, 11, 16. When the Philistines heard that David had been crowned king over all the tribes of Israel, they invaded the land with a powerful army, and pitched in the valley of Rephaim. Here David met and overthrew them, and pursued them to the western hills, where, the slaughter becoming great, and the victory being complete, he called the place "Baal-perazim," or the "*place of breaches*," because there the Lord "broke forth upon his enemies as the breach of waters." 2 Sam. v, 17–20. (See Mount Perazim.) But the Philistines collected another army and renewed the war, spreading themselves again in the plain of Rephaim. Their second overthrow was total, and David pursued them to the extreme border of their own country, "to Gaza." Verses 22–25. In this last invasion the Philistines not only covered the valley of Rephaim with their troops, but spread over all the adjacent district, and had their head-quarters at Bethlehem. It was in the wheat harvest, in the month of May, and the land was in distress and peril. David was in a "stronghold" at Adullam. This was the time when he thirsted for the water of his favorite "well of Bethlehem, which is by the gate of the village," and to obtain which three of his bravest officers periled their lives, and acquired their peculiar renown. 2 Sam. xxiii, 13–16.

11. *Valley of Eshcol*, same as the *Vale of Hebron*, is a deep, narrow valley, exceedingly rich and beautiful, running from north-east to south-west, on the eastern slope of which stands the ancient city of Hebron. (See Hebron.) *Eshcol* means *grapes*, and this valley was so called for its celebrated vineyards, of the fruits of which the twelve spies carried some luscious specimens to the camp in Kadesh-barnea. Num. xiii, 22–24. Eshcol was also the name of a Hittite chief, who in Abraham's time held, in connection with Aner and Mamre, possession of this soil. Gen. xiii, 18; xiv, 13, 24. The hills around this valley are high, steep, and rocky, and clothed with grass, bushes, and some trees; while the lower lands are covered with olive-yards, vineyards, and fruits of various kinds. The region directly about Hebron, including the beautiful valley of Eshcol, abounds in vineyards, and the grapes are the finest in Palestine.

"Each vineyard has a small house, or tower of stone, which serves for a keeper's lodge; and during the vintage the inhabitants of Hebron go out and dwell in these houses, so that the town at such times is almost deserted." Rosenmüller says: "Besides the large quantities of grapes and raisins which are daily sent to the markets of Jerusalem, and other neighboring places, Hebron alone, in the first half of the eighteenth century, annually sent three hundred camel-loads; that is, nearly three hundred thousand weight of grape-juice, or honey of raisins, to Egypt." Pomegranates, figs, apricots, and quinces are also among the fruits extensively cultivated in this section.

12. *Plain of Mamre*, where Abraham had his tent and terebinth-tree, (Gen. xiii, 18; xviii, 1, 4,) was either the same as the valley of Eshcol, or a portion of the open country at the head of that valley, about three miles north of Hebron, on the east of the road, where Jewish tradition fixes the place of the patriarch's tent. (See under Hebron.)

13. *Valley of Elah* lay north of Socoh and Azekah, about fifteen miles south-west from Jerusalem, and hence must be the same as is now called by the Arabs *Wady es-Sumpt*. This wady, or valley, runs for a time nearly west, then bends north-west and joins *Wady Surar* upon the plain west of the mountains, whence it passes onward to the Mediterranean. Dr. Robinson, as he descended into the Wady es-Sumpt, or valley of Elah, said: "The hill-side was covered with fine groves of olive-trees, some of them planted in rows, like a regular orchard. The bottom is a fine fertile plain, with moderate hills on each side. It was now covered with fields of grain, except towards the western part; where are a good many of the trees called *sumpt*, (a species of *acacia*,) from which the valley takes its name." The modern Arabic name, *Wady es-Sumpt*, is tantamount to *Acacia Valley* in its meaning; just as the Hebrew name *Valley of Elah* means *Terebinth Valley*, from *elah* or *alah*, the terebinth-tree, which anciently grew there, and of which tree Dr. Robinson remarks: "The largest specimen we saw in Palestine still stands in this vicinity." The whole region about this valley is, indeed, one of the finest in the territory of Judah.

In Bible history the valley of Elah is chiefly celebrated as the place where David slew Goliah. 1 Sam. xvii, 2, 3, 19.

14. *Valley of Salt* appears to have been that portion of the *Ghor*, or valley of Jordan, which lies south of the Dead Sea, between it and the "rocky ridge" (see map) which separates the Ghor and Arabah.

It is celebrated as the place where David, by his two generals Joab and Abishai, defeated the Edomites, and slew 18,000 of their number. 2 Sam. viii, 13; 1 Chron. xviii, 12; Psa. 60, *title*. In the title of the sixtieth Psalm, the victory is ascribed to Joab; in 2 Sam. viii, 13, it is ascribed to David; and in the passage in

first Chronicles, to Abishai. Hence it is probable David accompanied the expedition, but committed the battle to his generals. In the title of the above psalm it is also stated that 12,000 men were slain, and not 18,000, as in the passage in second Samuel. But as the psalm itself is more of a lamentation, or complaint, than an ode of victory, it has been supposed, with much plausibility, that Joab and Abishai lost 12,000 Israelites and killed 18,000 of the enemy, which caused the king rather to lament the destruction of his own troops, in the psalm, than triumph over an enemy vanquished at so dear a cost.

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## LECTURE XX.

### ON THE TRIBE OF JUDAH—CONTINUED.

*Physical Geography of Judah, continued.*

15. *Desert of Engedi* is that part of the wilderness of Judea adjacent to the city of Engedi. Here David fled from the pursuit of Saul. 1 Sam. xxiv, 1.

16. *Desert of Maon* is another section of the wilderness of Judea, adjacent to the city of Maon, about eight miles south-east of Hebron. This, also, was one of David's retreats from Saul. 1 Sam. xxiii, 24, 25.

17. *Desert of Tekoa* is that part of the wilderness of Judah about the city of Tekoa, about six miles south-east of Bethlehem. Here Jehoshaphat overthrew the Moabites, Ammonites, and their Arabian allies. 2 Chron. xx, 20–24.

18. *Desert of Ziph* is that part of the wilderness of Judah lying contiguous to the village of Ziph, two or three miles south-east of Hebron. Here David fled with six hundred men from Saul. 1 Sam. xxiii, 13–15.

19. The *Forest of Hareth*, to which David withdrew to avoid the fury of Saul, (1 Samuel xxii, 5,) was somewhere in the south of Judah.

20. *Cave of Makkedah*, near the city of that name, was noted for its being the refuge of the five confederate kings whom Joshua overthrew. Josh. x, 16–27.

21. *Cave of Adullam.* Here David hid with four hundred men from Saul, when he had escaped from Achish, king of Gath. 1 Samuel xxii, 1, 2. On this occasion he wrote the 142d Psalm. (See the title of that Psalm.) Here, also, he fixed his camp, in one of his wars with the Philistines. 2 Sam. xxiii, 13.

Where the cave of Adullam is, cannot now be determined. That it was not near the city Adullam is evident from the fact, that the city stood in the plain, or among the low swelling hills

west of the mountains of Judah,—a place where we are not to look for large caverns, and where none have been found corresponding to the size of the one above mentioned. Evidently we are to look for it rather among the rugged mountains farther west, toward the Dead Sea. Nor is it unreasonable to suppose that a "cave of Adullam" should stand far from the city of the same name, while we see it common among the Hebrews to attach the same name to different places, as in the cases of Carmel, Socoh, Gibeah, Jabneel, Bethlehem, Beth-shemesh, &c., each of which names occurs twice or thrice. So also there may be two Adullams,—one a city, the other a cave. Now, it is not impossible but the true cave of Adullam is where tradition has, for about seven hundred years, located it, viz., about six miles south-west of Bethlehem. Here, by the side of a deep ravine, is an immense natural cavern, so large that it has never been explored,—the natives fearing lest they should be lost in the perfect labyrinth of apartments and passages.

22. In a cave in the wilderness of Engedi, David and his men hid from the pursuit of Saul, and here on one occasion he cut off the skirt of Saul's robe. 1 Samuel xxiv, 3–5. On this occasion David wrote the fifty-seventh Psalm. (See *title* of that Psalm.)

### *History of the Tribe of Judah.*

23. Judah, the father of this tribe of which I now speak, was Jacob's fourth son. Gen. xxix, 35; xxxv, 23. The name signifies *celebrated*, because the occasion of his birth was one of especial *praise* and thanksgiving on the part of his mother. Gen. xxix, 35. The notices of Judah, in the patriarchal history, indicate that he was a person of a bold, resolute, and somewhat generous disposition, and of great influence in his father's family. By his advice the sons of Jacob commuted the sentence of death for that of slavery, with respect to their brother Joseph. Gen. xxxvii, 26, 27. It was Judah's interposition and influence that obtained at last the consent of Jacob to allow Benjamin to accompany his brethren to Egypt. Gen. xliii, 1–15. It was the noble and resolute bearing, and pathetic appeals of Judah in behalf of Benjamin, that overpowered the singular firmness of Joseph, and he "could not refrain himself" longer from his brethren. Gen. xliv, 18–34. But, as Judah resided much of the time abroad from his father's house, his intercourse with the native tribes of the land seems to have corrupted his morals, and history records of him a transaction deeply disgraceful to the patriarchal family. Gen. xxxviii.

Jacob, upon his death-bed, pronounced large blessings upon Judah, not only predicting of him a rich inheritance of lands, but confirming him in the proper dominion and authority of the birth-right. (See the histories of Reuben and Ephraim.) In

this last blessing of Jacob a remarkable prophecy occurs. He says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix, 8–12. "*Shiloh*" is allowed on all hands here to mean *Messiah*, or *Christ*. "*Sceptre*," being the emblem of regal power, is here, by a figure of speech, used to denote *king*. The word translated "*lawgiver*" signifies a *governor*, or a ruler of inferior dignity to a king. The words, therefore, mean: "The king shall not depart from Judah, nor a governor from his descendants, till Messiah come." This was literally fulfilled. From the time David began to reign to the captivity in Babylon, a period of four hundred and sixty-eight years, (from A. M. 2949 to A. M. 3416,) the tribe of Judah furnished a line of illustrious kings. After about seventy years' captivity in Babylon, they were permitted to return to Palestine, and were thereafter, till the time of Christ, governed, part of the time, by rulers of inferior dignity and authority to kings, being appointed from time to time by the foreign powers to which they were subject, and part of the time by kings of their own nation. Herod the Great, who reigned over Judea at the time Christ came, (Matt. ii, 1,) and enjoyed more of kingly power than any ruler of the Jews since the captivity, held his crown entirely subject to the will of the Roman emperor. So literally was this prophecy of Jacob fulfilled! With the blessing of Jacob upon this tribe, accords also substantially that of Moses. Deut. xxxiii, 7.

Although Judah had but three sons,—Shelah, Zarah, and Pharez,—from whom his tribe descended, Gen. xlvi, 12; yet so had they increased, that at the time of the exodus from Egypt they numbered 74,600 adult males, (Num. i, 27,) which, forty years after, when they entered Canaan, had increased to 76,500 men of war, (Num. xxvi, 22,)—being 12,200 adult males more than in the tribe of Dan, which ranked next in population, and 44,100 more than Ephraim, its envious and perpetual rival. Upon the first division of the land by Joshua, Judah received about one-third of the territory west of Jordan. Josh. xv, 1–12; but upon a subsequent new survey of the country this error was corrected, and so much taken from Judah as sufficed for Simeon, and mostly also for Dan. Josh. xviii, 1–10; xix, 9. (See histories of Simeon and Dan.) The country of Judah was well adapted to the growth and subsistence of a hardy and numerous population, being the most mountainous district west of the Jordan, and accordingly this tribe always maintained a highly reputable standing, and for most of the time a decided superiority, among the tribes. After the death of Joshua it was foremost in the wars of Israel, and by its example inspired the other tribes to action in completing the conquest of the land. Judges i, 1–19. For the most of the time, however, till the days of David, Judah

does not figure largely in history, owing to the fact that the wars and other national transactions recorded in the Book of Judges, for the most part occurred in the northern, middle, or eastern portions of Palestine.

After the accession of David to the supreme dominion, it was his first business to fix the site of a capital, which might become a central point of power to the nation, where he might draw around him the facilities of a well-organized government and the emblems of kingly grandeur. No sooner had he conquered Zion from the Jebusites, and fortified it as the city of the royal residence, (2 Sam. v, 4–10,) than he took measures to remove the "ark of God" thither also. 2 Samuel vi, 1–19. (See under Kirjath-jearim, of this lecture.) After this event Jerusalem became the religious as well as political head of the nation, and the superiority of Judah over Ephraim and all the other tribes was finally established.

After the time of Solomon, Judah and Benjamin became a separate kingdom, called the "kingdom of Judah," which subsisted till the Babylonian captivity. After the captivity the Hebrews were called *Jews*, and their land *Judea;* names derived from *Judah*, the principal tribe. It was the tribe of Judah, with Benjamin and a portion of Levi, that had the honor of preserving the pure Hebrew blood from extinction or corruption during the exile in Babylon, and afterwards of resuscitating the nation's hopes and restoring its glory. It is from this remnant that all modern Jews are descended, the other ten tribes having been lost among the nations whither they were carried into exile. From Judah, David descended, 1 Samuel xvii, 12; and from him the more illustrious "son of David," the Lord's Messiah. Isa. xi, 1; Heb. vii, 14.

24. The cities of Judah, as enumerated in Joshua xv, are one hundred and fifteen. The territory of Judah is divided into four sections:—"the south," containing twenty-nine cities, verses 21-32; "the valley" or plain along the Mediterranean coast, part of which was afterwards given to Simeon, containing forty-two cities, verses 33–47; "the mountain," or central district, embracing thirty-eight cities, verses 48–60; and "the wilderness," including the country between the central mountains and the Dead Sea, containing six cities. Verses 61, 62.

25. *Kirjath-jearim, city of forests*, or *groves*, was one of the tributaries of Gibeon, (Joshua ix, 17,) situated about nine miles nearly north-west from Jerusalem, at the western base of Neby Samwil. It is also called *Baalah*, Josh. xv, 9; *Baale of Judah*, 2 Sam. vi, 2; *Kirjath-baal*, Josh. xv, 60; and simply *Kirjath*. Josh. xviii, 28. Those names of the city which contain the word *baal* are the more ancient, and were bestowed upon the place by the ancient idolatrous inhabitants, in honor of Baal, the chief god of the Phœnicians. The Israelites changed the

name from Kirjath-baal, *city of Baal*, to Kirjath-jearim, *city of forests*. Josh. xv, 60. This they did in compliance with the command that they should "make no mention of the name of other gods," &c. Exod. xxiii, 13; Josh. xxiii, 7. An example of this change of names is found also in Numbers xxxii, 38. (See Lecture VI, section 13.)

This city is celebrated as the place where the ark abode during that perplexed period in the Hebrew history intervening between the death of Eli and the commencement of the reign of David. When the "ark" was taken from Shiloh, and brought into the camp of Israel, a great error was committed; and to punish the irreverence and superstitious faith of the people, God permitted it to be captured by the Philistines, with whom it remained seven months. 1 Sam. vi, 1. When it was returned to Israel it was first brought to Beth-shemesh, (see Beth-shemesh, Lect. XVIII, sec. 12,) where it remained but a short time, when it was forwarded to Kirjath-jearim. 1 Samuel vi, 20, 21. After the lapse of twenty years, during which the people remained in servitude to the Philistines, and the public worship seems to have greatly declined, the ark still remaining upon the borders of the enemy's country, where they feared to assemble in large numbers, it is said that "all the house of Israel lamented after the Lord." 1 Samuel vii, 2. Then follows the history of their repentance from their idolatry, and deliverance from the yoke of the Philistines by Samuel. But the ark was not at this time removed.

During the long reign of Saul, the Hebrews having fallen back under bondage to the Philistines, the people dared not approach the ark of God in Kirjath-jearim, to perform their accustomed worship and make the necessary inquiries of the Lord, 1 Chron. xiii, 3; but when David had been crowned king by all the tribes, and had fixed his capital at Jerusalem,—having defeated the Philistines, and brought them under tribute,—he removed the ark first to the house of Obed-edom, one of the priests, (1 Chron. xiii, 13, 14,) whence, after three months, he conveyed it to Jerusalem. 1 Chron. xv; 2 Chron. i, 4. The removal of the ark to Jerusalem was an occasion of universal rejoicing, in demonstration of which several Psalms were written by David, such as the 24th, the 68th, and 132d, which I hope you will read. In Psalm cxxxii, 6, speaking of the ark, David says: "Lo, we heard of it at Ephratah, (Bethlehem;) we found it in the fields of the wood." The Hebrew word *jaar*, translated *wood*, is undoubtedly here a proper name, as the learned Gesenius says, and is the same as Jearim, or, when written fully, Kirjath-jearim; so that it should read, "We found it (the ark) in the fields of Jaar," or Jearim,—for Jearim is only the plural of Jaar. This explanation will give an interesting force to the words of the Psalmist, and clearly associates the

city of which we are speaking, as well as the Psalm in question, with that memorable event in the history of the Jewish Church. The whole length of time that the ark remained at Kirjath-jearim was eighty-two years. This city was reinhabited after the exile. Ezra ii, 25; Neh. vii, 29.

The modern place which answers to the ancient Kirjath-jearim is the small and poor village called by the Arabs *Kuryet el-Enab*, which means *the city of grapes*. *Kuryet*, in Arabic, means *city*, the same as *Kirjath* in Hebrew. "The only change in the name, then, has been, that the ancient *Kirjath-jearim*, *city of forests*, has in modern times become *Kuryet el-Enab*, the *city of grapes*." The principal objects of note in the modern village, are a convent of the Maronites and a Latin church. "The latter remains entirely deserted, but not in ruins, and is one of the largest and most solidly constructed churches in Palestine."

26. *Achzib* is elsewhere called *Chezib*, and probably the same also as Chozebah, as in the references below. Its exact situation is not known, though, from the history of Genesis xxxviii, it appears to have been in the neighborhood of Adullam and Timnath. It is numbered among the cities of "the valley," or plain along the Mediterranean coast, in Joshua xv, 33, 44. Here Judah's son Shelah was born, who afterwards became very powerful, and mainly peopled the city. 1 Chronicles iv, 21, 22. The names Achzib, Chezib, and Chozebah, are all derived from the Hebrew word *chazab*, which signifies *a lie*, *falsehood*. The prophet Micah alludes to this meaning of the word when he says, "The houses of Achzib shall be a *lie* to the kings of Israel." Micah i, 14; meaning that Achzib would *deceive* and *disappoint* the kings of Israel who relied on its strength and assistance.

27. *Debir* was situated in the mountainous district of Judah, about thirty miles south-west from Jerusalem, and about ten miles west of Hebron. It is also called *Kirjath-sanah*, *city of palms*, (Josh. xv, 48, 49,) and *Kirjath-sepher*, *city of the book*, or the *book-city;* that is, the *city of learning*. Josh. xv, 15. From this latter name, it has been conjectured that this city was a seat of learning among the Canaanites. "It is not indeed probable," says Professor Bush, "that writing and books, in our sense of the words, were very common among the Canaanites; but some method of recording events, and a sort of learning, was doubtless cultivated in those regions." The Hebrew word *debir* elsewhere means the *oracle*, *inner sanctuary*, or *holy of holies* in the Jewish temple, as in 1 Kings viii, 6, 8; so that the import of the two names, Debir and Kirjath-sepher, may perhaps be taken to indicate a *city of sacred registers*, or *books*.

Debir was taken by Joshua, who killed its king, (Josh. x, 38, 39; xii, 7, 13;) but the city afterwards fell again into the hands of the Canaanites, for we find it recaptured with evident diffi-

culty by Othniel a few years later, (Josh. xv, 16, 17; Judg. i, 10–15,) whose bravery in the enterprise was rewarded by Caleb, in the true spirit of chivalry, by the bestowment of his daughter Achsah in marriage. Debir was subsequently given to the Levites. Josh. xxi, 3, 15. No trace of this town has been found by modern travelers.

There was another Debir in the tribe Gad, (Josh. xiii, 26,) and still another in Benjamin. Josh. xv, 7.

28. I. *Socoh* "in the valley," or western plain of Judah, is about seventeen miles south-west of Jerusalem. Josh. xv, 33, 35. This was probably the Socoh, or Shoco, that Rehoboam fortified. 2 Chron. xi, 5, 7. It is also called Shochoh. 1 Sam. xvii, 1. The modern village is called by the Arabs *Shuweikeh*, the diminutive form of *Shoukeh*, "in which," says Dr. Robinson, "we may recognize the *Socoh* of Scripture."

29. II. *Socoh* "in the mountains" of Judah was about nine miles south-west of Hebron. Josh. xv, 48. The modern Arabic name is the same as the preceding.

30. *Azekah* was somewhere in the neighborhood of Socoh. 1 Sam. xvii, 1. It is reckoned among the valley cities of Judah, (Josh. xv, 33, 35,) where it is also associated with Socoh. The Lord cast great hailstones upon the army of the five Amoritish kings, from Beth-horon to Azekah. Josh. x, 11. Near Azekah the Philistines encamped with Goliath their champion. 1 Sam. xvii, 1. Nothing is now known of the exact site, or the condition of this place.

31. *Jarmuth* is about two miles north of Socoh, another of the cities of the plain of Judah. Josh. xv, 35. It was a royal city of the Amorites, whose king, Piram, was one of the five confederates whom Joshua overthrew. Josh. x, 3–23; xii, 7, 11. It was re-inhabited after the exile. Neh. xi, 25, 29. It is now a small village called *Yarmuk*.

32. *Gibeah*, "in the mountains" of Judah, was about thirteen miles north, bearing west, from Hebron. Josh. xv, 48, 57. Here is still a village called by the Arabs *Yebah*, standing on an isolated hill in the midst of a wady, or valley, close to the western mountain ridge of Judah. There was another Gibeah belonging to Benjamin, and still another in the tribe of Ephraim.

33. *Adullam*. (See Lecture V, sec. 15.)

34. *Gedor*, "in the mountains" of Judah, (Josh. xv, 48, 58,) was about ten miles north, bearing west, from Hebron. Here is still a place called *Jedur*, containing ruins. It is situated on the brow of a high mountainous ridge. It is probably of this place that two of David's men were citizens, who fell to his party while at Ziklag. 1 Chron. xii, 1, 7.

35. *Jattir* was about twelve miles south of Hebron, in the mountains. Josh. xv, 48. It was given to the Levites of Aaron's family. Josh. xxi, 13, 14. The name seems to be preserved in

the modern village called by the Arabs *Attir*, situated, as above, on a hill marked by caves.

36. *Eshtemoa*, called also *Eshtemoh*, was eight or nine miles south of Hebron, in the mountainous district. Josh. xv, 50. It was given to the Levites, (Josh. xxi, 3, 14,) and was one of the cities the elders of which were particularly favorable to David's party in the days of Saul, and to whom he sent presents of the spoil taken from the Amalekites. 1 Sam. xxx, 26–28.

This city, which seems anciently to have been of some extent, was probably the same as is now called *Semua*. "Semua," says Dr. Robinson, "is a considerable village, situated on a low hill, with broad valleys round about, not susceptible of much tillage, but full of flocks and herds, and in fine order. In several places there are remains of walls, built of very large stones, beveled, but left rough in the middle. We measured several of these stones, which were more than ten feet in length. These old foundations seem to mark this as the site of an extensive ancient town." Semua is one of the most southern inhabited villages of modern Palestine.

37. *Goshen* was somewhere in the southern district of the mountains of Judah. Josh. xv, 48, 51. It is said, "Joshua smote all the country of Goshen," (Josh. x, 41;) and again, that "he took all the land of Goshen," (Josh. xi, 16;) which must be understood of the country adjacent to this city, not the land of Goshen in Egypt.

38. *Giloh* appears to have been not far from the city of Goshen, just noticed. Josh. xv, 51. Giloh is chiefly known as the native town of the celebrated Ahithophel, David's chief counselor, and one whose experienced counsel David dreaded more than any other power, after he had treacherously joined himself to Absalom's rebellion. 2 Sam. xv, 12, 31.

39. *Holon* was not far from Giloh, last mentioned, with which it is associated. Josh. xv, 51. It was given to the Levites. Josh. xxi, 15. In 1 Chron. vi, 58, it is called *Hilen*.

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## LECTURE XXI.

### ON THE TRIBE OF JUDAH—CONTINUED.

40. *Carmel*, "in the mountains" of Judah, was seven miles from Hebron, in a south-easterly direction. Josh. xv, 48, 55. It was situated, as the present ruins show, at the head and along the sides of a deep valley of some width, the head of which forms a semicircular amphitheatre, shut in by rocks. The country around is better adapted to pasturage than tillage; and not

far from the site of the ancient city, eastward, is the extensive "wilderness of Judah."

It was in Carmel that the rich and "churlish" Nabal held his possessions and "sheared his sheep." On one occasion, when Nabal's men were shearing sheep in Carmel, David, who with his men were at this time south, in the "wilderness of Paran," in the northern border of Arabia, sent to Nabal to ask a present. My young readers will understand that the time of sheep-shearing was anciently a season of rejoicing and feasting, when the rich proprietor was wont to bestow favors on the poor and send presents to his friends. The same custom still prevails among the Arabs in the same country. But David's request, though prompted by necessity, was not urged as a mere charity. He had spent much of his time in the deserts of Maon and Ziph, bordering the neighborhood of Carmel, (1 Sam. xxiii, 14–25,) during which he and his men had afforded protection to the shepherds of Nabal, who were pasturing their flocks in those quarters. As a just recompense, David now demanded a present. This Nabal insultingly refused, which so exasperated David that he instantly resolved upon ample vengeance; and he certainly had taken it but for the timely interposition of the amiable Abigail, Nabal's wife. I hope you will read this interesting incident in David's life, which is also a characteristic picture of the customs and simplicity of the times. 1 Sam. xxv. This was a time of great distress with David, driven as he was into the inhospitable "desert of Paran," in Arabia, (1 Sam. xxv, 1,) so that he could literally say: "Woe is me, that I dwell in the tents of Kedar!" that is, in the tents, or among the people of Arabia. (See Psa. cxx, 5.)

In Carmel also king Saul set up his trophy, after his successful war with the Amalekites. 1 Sam. xv, 12.

Carmel is now called *Kurmul* by the Arabs. It is wholly in ruins, and these ruins are very extensive, indicating an ancient town of considerable extent and importance. In the bottom of the valley where stood the city is an artificial reservoir, measuring one hundred and seventeen feet long by seventy-four broad, and supplied by a spring issuing from the neighboring rocks. In the midst of the town, on a low swell of the ground, stands a castle, measuring sixty-two feet by forty-two. "The ruins consist chiefly of the foundations and broken walls of dwellings and other edifices, scattered in every direction, and thrown together in mournful confusion and desolation."

41. *Maon* was about a mile south of Carmel, situated on a conical hill which rises about two hundred feet above the site of the city of Carmel, just noticed. Josh. xv, 55. This city gave name to the adjacent desert, in which David concealed himself from Saul. (See Desert of Maon.) It was in Maon that the churlish Nabal lived, "whose possessions were in Carmel" and

the adjacent country. 1 Sam. xxv, 2. It does not appear to have been a large town. It is now called *Main*, and is in ruins. The ruins are of no great extent, consisting mainly of "foundations of hewn stone; a square inclosure, the remains, probably, of a tower or small castle; and several cisterns." On the hill, which commands an extensive prospect, and where stood the ancient town, Dr. Robinson found "a band of peasants keeping their flocks, and dwelling in caves amid the ruins." The Maonites, mentioned Judg. x, 12, were not of this city, but belonged to some Arabian tribe. There is still a city of *Maan*, with a castle, in Arabia, south of the Dead Sea, mentioned by Burckhardt.

42. *Ziph* is about three miles north of Carmel, and about twenty-three south of Bethlehem. Josh. xv, 55. It gave name to the adjacent desert eastward, (see Desert of Ziph,) famous in the history of David's early persecutions. The Ziphites meanly and treacherously twice attempted to deliver David into Saul's hands, while he hid himself in these parts. 1 Sam. xxiii, 19, 20; xxvi, 1. On one of these occasions David wrote the fifty-fourth Psalm. (See the *title* of that psalm, and particularly verse 3.)

Ziph is still called *Zif* by the Arabs, and is wholly in ruins, which lie scattered over a low hill or ridge between two small wadys, or water-courses. The ruins consist mainly of "broken walls and foundations, most of them of unhewn stones, but indicating solidity, and covering a considerable tract of ground."

43. *Juttah* was about two miles north-west of Carmel, and about five miles south of Hebron, in the mountains of Judah. Josh. xv, 48, 55. It was given to the Levites. Josh. xxi, 3, 16. Reland supposes this to be the "city of Juda," mentioned Luke i, 39, where Zacharias and Elizabeth lived, and John Baptist was born. He supposes that instead of "city of *Juda*," it should read "city of *Juta*," the difference in the Greek, as indicated in the English, being only the change of the letter *d* for *t*. But, by a comparison of Josh. xxi, 11, it appears that the "city of Juda in the hill-country," of Luke i, 39, was Hebron. (See under Hebron.)

The modern Arabic name of this place is *Yutta*. It is a large Mohammedan village, situated on a low eminence among the hills, surrounded by trees, and containing ruins of foundations of edifices, walls, &c.

44. I. *Zanoah* lay upon the mountains of Judah, about fourteen miles west of Jerusalem, and about two miles north-east of Beth-shemesh. Josh. xv, 33, 34. Here is still a village called *Zanua*. This place was inhabited after the exile. Neh. xi, 30.

45. II. *Zanoah*, the second town of this name, was in the mountains of Judah, not far from Juttah and Carmel. Josh. xv, 48, 56.

46. *Beth-zur*. Modern travelers have not identified this place; but Eusebius and Jerome place it twenty miles from Jerusalem,

toward Hebron, and of course only about two miles from the latter place, near Halhul. Josh. xv, 58. Beth-zur was an important city, fortified by Rehoboam. 2 Chron. xi, 7. It was repeopled after the exile, and its inhabitants assisted in building the walls of Jerusalem. Neh. iii, 16. Josephus says Beth-zur was the strongest fortress in Judea. About the year 166 B. C., Lysias, regent of Syria, besieged Beth-zur with an army of 60,000 foot and 5,000 horse, but was obliged to raise the siege on the approach of Judas Maccabeus, who put his army to flight. 1 Mac. iv, 28–34. The place afterwards passed through various fortunes. (See 1 Mac. vi, 31, 50; ix, 50, 52; x, 14; xi, 65, 66; xiv, 7, 33.) In these references it is called *Bethsura*.

47. *Halhul* was about three and a half miles north of Hebron. Josh. xv, 58. It is now called *Hulhul* by the Arabs. Nothing remains of the place but the ruins of walls and foundations, marking an ancient site. Also a ruined mosque called *Neby Yunas*, or *Prophet Jonah*. The ruins are upon a long hill more than a mile east of the Jerusalem road.

48. I. *Beth-tappuah*, "in the mountains" of Judah, was about four miles east of Hebron. Josh. xv, 53. It is now called *Teffuh*. Teffuh is an old village, containing a good number of inhabitants, situated upon a high plateau, or table-land, between two deep fertile valleys. "It lies in the midst of olive-groves and vineyards, with marks of industry and thrift on every side. Indeed, many of the former terraces along the hill-side are still in use, and the land looks somewhat as it may have done in ancient times. Several portions of walls, apparently those of an old fortress, are visible among the houses, and seem to attest the antiquity of the place."

49. II. *Tappuah*, another city of this name, was reckoned to the "valley" of Judah, north-west of Hebron. Josh. xv, 33, 34. Which of these cities was conquered by Joshua is not known. Josh. xii, 17.

50. *Enaim*, or *Enam*, was also a city of the western plain of Judah, not far from Timnath. Josh. xv, 33, 34. In Gen. xxxviii, 14 it is said, "Tamar sat in *an open place* which is by the way to Timnath." In the Hebrew it reads, "she sat at *Enaim*." Enam, or Enaim, signifies "*the two wells*," or "*the double well*;" a very likely place of resort, and probably the nucleus of the subsequent city of Enam.

51. *Lachish* was reckoned to the plain or "valley" of Judah, on the south-west. Josh. xv, 33, 39. It was one of the royal cities of the Canaanites subdued by Joshua. Josh. xii, 7, 11. It was a powerful city; and in summoning the chief forces of the country against Joshua, the king of Jerusalem "sent unto" five kings, among whom the king of Lachish was one, saying, "Come up unto me and help me, that we may smite Gibeon, for it has made peace with Joshua and the children of Israel." Josh. x,

3–5. Two days were the Israelites in storming the city of Lachish. Josh. x, 31, 32. In later times it was fortified by Rehoboam, as being an important frontier town, (2 Chron. xi, 5, 9;) and still later, 713 years B. C., it was besieged by the army of the fierce and haughty Sennacherib, and for some time checked the career of his victories, braving the assaults of the entire Assyrian power. 2 Kings xviii, 14, 18; xix, 8; 2 Chron. xxxii, 9.

No modern vestige of the name or site of Lachish has been discovered, and no notice of the place has been made since the days of Eusebius and Jerome, who place it seven Roman miles south of Eleutheropolis. (But see under Eglon, the following article.)

52. *Eglon*, "in the valley" of Judah, was near Lachish, (Josh. xv, 33, 39,) about ten miles south-west of Eleutheropolis, and about eighteen miles north-east of Gaza. (For the position of Eglon, see map of Simeon.) Joshua destroyed Eglon after he had vanquished Lachish, (Josh. x, 34, 35,) and then proceeded against Hebron, (verse 36;) which seems to indicate that Eglon lay between Lachish and Hebron, and that, consequently, Lachish was west of Eglon. If this is so, it favors the supposition that the ruins called by the Arabs *Um Lakis*, (*mother of a reproacher*,) do after all mark the site of the ancient Lachish. These ruins, which consist mainly of heaps of small round stones with intervals between, confusedly cover the site of a former city, about three miles west of Eglon. Dr. Robinson says the name *Um Lakim* "might be allowed to pass [for Lachish] did other circumstances combine to identify the position;" but no circumstances which he mentions necessarily forbid the supposition; and to identify *Um Lakis* with the site of the ancient *Lachish*, gives a more natural and easy explanation of the order of events recorded in Josh. x, 34–36. Eglon was one of the five powerful cities confederated against Joshua. Josh. x, 3.

The modern Arabic name of Eglon is *Ajlan*. It is now in ruins, "much resembling *Um Lakis* in appearance; a low round hillock, covered with scattered heaps of unhewn stones."

53. *Makkedah* was a royal city of the Canaanites, subdued by Joshua. Josh. xii, 7, 16; x, 28. It was in the "cave of Makkedah" that the five fugitive kings took refuge after their overthrow at Gibeon, and here they were slain by order of Joshua. Josh. x, 16–27.

Makkedah was reckoned with the cities belonging to the plain of Judah, (Josh. xv, 33, 41,) placed by Eusebius and Jerome eight Roman miles east of Eleutheropolis.

54. *Libnah* was in the district of Eleutheropolis. Its exact location is not known, and no discovery has been made in modern times of its name or site among the ruins and Arab names of this region. It was reckoned among the "valley" cities of Judah, (Josh. xv, 33, 42,) and was a royal city of the Canaan-

ites, (Josh. xii, 15,) subdued by Joshua the next after Makkedah. Josh. x, 29, 30. It afterwards became a Levitical city. Josh. xxi, 3, 13; 1 Chron. vi, 57. Libnah was a powerful city, besieged by Sennacherib, apparently after that monarch had made an unsuccessful attempt upon Lachish. 2 Kings xix, 8. It was while his army lay before Libnah, that the angel of the Lord smote in one night 185,000 "in the camp of the Assyrians," which obliged Sennacherib to hasten out of the country. 2 Kings xix, 8, 35, 36; Isa. xxxvii, 8, 36, 37. In the reign of the wicked king Jehoram, Libnah revolted from Judah, probably because it refused submission to the idolatrous ordinances of the king. 2 Kings viii, 22; 2 Chron. xxi, 10.

55. *Nezib* was "in the valley," west of the mountains of Judah, about ten miles north-west of Hebron. Josh. xv, 33, 43. It is now a small village with ruins, and is called by the Arabs *Beit Nusib*.

56. *Keilah* was a city in the plain of Judah, about twenty miles south-west from Jerusalem. Josh. xv, 33, 44. David, inspired by a divine command, generously rescued this city from the hands of the Philistines; notwithstanding which David was informed of God that the inhabitants would ungratefully deliver him up to Saul, on which account he left Keilah and fled to the wilderness of Ziph. 1 Sam. xxiii, 1-14. This city was re-inhabited, and seemed to be a place of some importance after the Babylonian exile. Neh. iii, 17, 18.

57. *Mareshah*, reckoned also to the plain of Judah, was above a mile from Eleutheropolis. Josh. xv, 33, 44. It was fortified by Rehoboam. 2 Chron. xi, 5, 8. It was in the plain near Mareshah that king Asa met and overthrew the immense host of Terah the Ethiopian. 2 Chron. xiv, 9, 10. This is probably the same city as *Morasthi*, the native city of the prophet Micah, (Mic. i, 1;) called also *Moresheth-gath*, (verse 14;) and again threatened, under its own proper name, with being delivered into the possession of its enemies, in verse 15. Mareshah was a town of considerable strength and importance, which is often mentioned in history, and is called Maresa, or Marissa, by Josephus. Dr. Robinson found ruins which marked the site of an ancient town, nearly one and a half miles south of Eleutheropolis, on a remarkable hill, in a place "admirably adapted for a fortress." This he takes to be the site of the ancient Mareshah.

58. *Anab* was a city of some note in the mountains of Judah, (Josh. xv, 48, 50,) anciently famous as a city of the giants, whom Joshua cut off. Josh. xi, 21. It is still an inhabited village, called by the Arabs by its ancient name, *Anab*.

59. *Hazor* is reckoned among the cities "toward the coast of Edom southward." Josh. xv, 21, 23. There were several cities of this name in the south of Judah. (See verse 25.) There is a village in the western plain, not far from Ashdod, called by

the Arabs *Yasur;* but whether it is one of the above *Hazors*, or some other city of the same name, is not known. Eusebius and Jerome mention it under the name of *Azor*, as the Hazor mentioned Josh. xv, 25.

There was another Hazor in Naphtali.

60. *Kerioth* means *cities*, and was reckoned among the southernmost cities of Palestine. Josh. xv, 21, 25. There are the ruins of a town at the foot of the mountains of Judah, twelve miles south of Hebron, called by the Arabs *El-Kuryetein*, or *the two cities*, which may answer to the Hebrew city *Kerioth*.

61. *Hormah*, called also *Zephath*, and captured and destroyed by the joint forces of Simeon and Judah, (Judg. i, 17,) was in the border of Judah southward, toward Edom. Josh. xv, 21, 30. The name *Hormah* was given to this place in memory of the "*utter destruction*" to which the Israelites devoted the southern Canaanites, who attacked the rear of their camp as they journeyed southward, after the death of Aaron. Num. xxi, 1–3. But the more ancient name was Zephath. About forty-six miles south of Hebron, in the borders of Arabia, is a difficult pass in the mountains, called by the Arabs *es-Sufah*. Dr. Robinson says: "The name of this pass, *es-Sufah*, is in form identical with the Hebrew *Zephath*, called also Hormah." (See Lecture XXVI, sec. 16.) Near the pass, at the foot of the mountain southward, are the ruins of a fort and other edifices. Hormah was a royal city of the Canaanites, (Josh. xii, 14,) apparently of considerable note. When the Israelites made an attempt to enter Canaan, contrary to the divine command, after they had received sentence to return and die in the wilderness, the Canaanites which dwelt in the southern mountain "came down and smote them, and discomfited them even unto Hormah;" but beyond this difficult pass it seems they dared not to adventure. Num. xiv, 45; Deut. i, 44. This city was afterwards given to Simeon. Josh. xix, 1, 4. It is mentioned for the last time in Scripture, in 1 Sam. xxx, 30, as one of the cities to which David sent presents of the spoils of the Amalekites, after his return to Ziklag.

62. *Zephath*, same as Hormah, last mentioned. Zephath is not to be confounded with Zephathah, the name of a valley in the tribe of Simeon. (See Lecture XXII, sec. 4.)

63. *Arad* was a city of southern Palestine, about nineteen miles south of Hebron. The king of this city early distinguished himself as a bitter and powerful enemy of the Israelites. Indeed, the extreme southern cities of Canaan seem to have contained a numerous and savage population at the time of the conquests of Moses and Joshua, which presented a formidable discouragement to the Hebrews in their first attempt to enter the country from the south. It was here they received their first discomfiture by the hostile tribes of the land, at the time the "spies" were sent out. (See above, under Hormah.) Thirty-

eight years after, the Israelites again visited Kadesh-barnea, but were obliged to return again southward, "by the way of the Red Sea, to compass the land of Edom," with a view to approach Canaan on the east. Num. xxi, 4. This retrograde movement had the appearance of a second retreat, and emboldened the king of Arad to assemble his forces and fall upon the rear of the Israelitish camp. In these skirmishes "he took some of them prisoners." The Israelites had now just buried Aaron upon Mount Hor, and the rear of their camp must have been sixty miles from the city of Arad. To them it was an hour of gloom and discouragement. Twice they had approached the Promised Land, and now for the second time they were forced to defer the longed-for possession and march away southward, making a journey of two hundred miles before they should again reach the borders of Canaan. Under these circumstances, combined with the recent death of Aaron, for which they still mourned, they keenly felt the hostile movement of the king of Arad, and by a solemn vow devoted the whole city and region about to utter destruction. Num. xx, 22–29; xxi, 1–3; xxxiii, 40. This anathema was terribly executed by Joshua two or three years afterward. Josh. x, 40, 41; xii, 7, 14. Subsequently "the children of the Kenite, Moses' father-in-law, dwelt in the country south of Arad." Judg. i, 16.

There is a hill about nineteen miles south of Hebron still called by the Arabs *Tell Arad*, that is, the *hill of Arad;* which, says Dr. Robinson, "without much doubt marks the ancient city Arad, situated in the south of Judah." The hill is "a barren-looking eminence, rising above the country around." The Arabs say there are no ruins upon or around it, but their word in these matters is not always reliable. The spot has not been visited by any traveler; Dr. Robinson passed within about one mile and a half of the place. I should add, that where our English version reads "King Arad," (Num. xxi, 1; xxxiii, 40,) it should read "King *of* Arad," as in Josh. xii, 14.

64. *Aroer*, in the south of Judah, to which David sent presents after the recovery of the spoils of Ziklag, (1 Sam. xxx, 26, 28,) is probably the same as the modern *Ararah* of the Arabs. *Ararah* is the name of a wady, or valley, in which are the ruins of an ancient village or town, about twenty-six miles south by west from Hebron. The ruins consist, says Dr. Robinsin, "only of foundations of unhewn stones, now much scattered, but sufficiently in place to mark them as foundations. Small fragments of pottery are also everywhere visible. In this instance the name leaves little room to question that this is the site of the ancient Aroer of the south of Judah."

There is another Aroer in the tribe of Reuben, and still another in the tribe of Gad.

65. *Ain* was another city in the southernmost coast of Judah,

toward Edom. Josh. xv, 21, 32. It was afterwards transferred to Simeon, (Josh. xix, i, 7; 1 Chron. iv, 24, 28, 32,) but finally given to the Levites. Josh. xxi, 3, 16.

About eleven miles south by west from Hebron is the ruined village called by the Arabs *el-Ghuwein*. "This name, *el-Ghuwein*," says Dr. Robinson, "suggests the *Ain* of the south of Judah. It is simply a diminutive form, corresponding to the Hebrew *Ain*." The name means *fountain*, and generally reads *En* in the English Bible. It is often found in composition with other words, as in *En-gedi*, *En-rogel*, *En-mishpat*, &c.; but this is the only place where it occurs alone as a proper name. The ruins of *el-Ghuwein* are in a valley, situated in the midst of a fine grazing region, where "traces of ancient tillage are everywhere visible in the terraces built up along the hill-sides," and where Dr. Robinson and his company found "the first appearance of recent tillage," as they journeyed northward on their way from Mount Hor to Hebron.

66. *Tamar*, mentioned in Ezek. xlvii, 19, and xlviii, 28, as belonging to the southern part of the Holy Land, in which, three hundred years after Christ, was stationed a Roman garrison, is supposed by Dr. Robinson to have probably stood upon the site now covered with ruins, and called by the Arabs *Kurnub*. The ruins, which are extensive, are those of an ancient walled town of considerable strength. They lie upon a low hill at the head of a mountain pass, about thirty-five miles south of Hebron.

67. *Moladah* was in the south of Judah, (Josh. xv, 21, 26,) afterwards given to Simeon. Josh. xix, 1, 2; 1 Chron. iv, 24, 28. It was again inhabited after the exile. Neh. xi, 25, 26.

The site of the ancient Moladah Dr. Robinson is disposed to fix about twenty-one miles south by west from Hebron, at a place called by the Arabs *el-Milh*. Here are the ruins of an extensive town, with two important wells, situated in an open plain country.

68. *Rimmon* was situated in the southern district of Judah, "toward the coast of Edom," but its exact position is unknown. Josh. xv, 21, 32. Another Rimmon was in Benjamin, and still another in Zebulun.

69. *Salt* was a city reckoned to the "wilderness of Judah," along with En-gedi and others, and was probably somewhere in the vicinity of the southern shore of the Dead Sea. Josh. xv, 61, 62. In this neighborhood we have noticed a mountain of rock salt, and here we have located the "valley of Salt." Nothing further is known of this city. (See Lecture XIX, sec. 14; Lecture XXVI, sec. 10.)

70. *En-gedi*, or *fountain of the kid*, stood in the wilderness of Judah, near the Dead Sea. Josh. xv, 61, 62. (See Lecture V, sec. 22.)

71. *Migdal-gad*, or *tower of Gad*, was a city of Judah, situated

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in the western plain. Josh. xv, 37. Nothing more is known of the place. The name denotes a town fortified by a tower.

72. *Bezek* was one of the first cities captured after the death of Joshua by the joint forces of Judah and Simeon. The king of Bezek, who was taken captive, had been a most savage tyrant in those parts, whose heartless cruelties were now revisited upon his own head, and, by his own confession, justly: "As I have done," said he, "so God hath requited me." Judg. i, 3-7. The situation of this city is unknown. It was probably within the tribe of Judah, and therefore not the same as the Bezek in the tribe of Manasseh west. (See Lecture XIII, sec. 16.)

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## LECTURE XXII.

### ON THE TRIBE OF SIMEON.

### *Physical Geography of Simeon.*

I COME now to speak of the last tribe of Israel which remains for me to consider—the tribe of Simeon. Simeon was bounded north by Dan, east by Judah, south by Arabia, and west by the Mediterranean.

2. The country of Simeon, next to that of Issachar, was the most level, and, anciently, the most fertile, in the land. It was at first given to Judah; but upon a second survey of the whole land, it being ascertained that Judah's lot was disproportionately great, this section was assigned to Simeon. Joshua xix, 9. As the boundary-line between the two tribes was irregularly drawn, it sometimes happens that we find cities of Judah within the territory of Simeon, and, on the other hand, cities of Simeon within the territory of Judah.

The possession of Simeon lay mostly in the charming valley, or plain, lying between the hills of Judah on the east and the Mediterranean on the west, and is the southern section of the great plain which extends along the coast from Mount Carmel to Arabia. This plain, as it is embraced within the tribe of Simeon, may be reckoned to extend to the neighborhood of Beersheba, about thirty miles from the northern limit of Simeon, and to embrace a width of about twelve miles on the north, and about twenty on the south. On its eastern border it is skirted by a tract of fertile hills, about six miles wide, and about six to eight hundred feet high, connecting with the lofty mountains of Judah, and furrowed by many open valleys of rich bottom; and on the west it is separated from the sea by a line of sand-hills and drifts, lower and less fertile, often, indeed, barren, and varying in width from three to five miles. The southern sec-

tion of this plain is, in many parts, perfectly level and free from stones; in other places the ground is undulating, with here and there a hill. "This whole tract," says Volney, "is almost entirely a level plain, without either river or rivulet in summer, but watered by several torrents in winter. Notwithstanding this dryness the soil is good, and may even be termed fertile; for when the winter rains do not fail, everything springs up in abundance, and the earth, which is black and fat, retains moisture sufficient for the growth of grain and vegetables during the summer."

In the region of Joppa the hills rise to a considerable height, and, as we have seen in speaking of the tribe of Dan, the country is productive. About Ashdod, twenty miles south of Joppa, the still undulating ground is covered with rich pastures. South of Ashdod, till you reach the latitude of Gaza, the country, says Sandys, "is full of flowery hills ascending leisurely, and not much surmounting their ranker valleys, with groves of olives and other fruits dispersedly adorned. Yet is this wealthy bottom, as all the rest, for the most part uninhabited, except for only a few small and contemptible villages, possessed by barbarous Moors, (Arabs,) who till no more [of the soil] than will serve to feed them; the grass waist high, unmowed, uneaten, and uselessly withering." This district, which is bare of trees, except in the cultivated orchards, and so luxuriantly verdant in the spring, "is not," says Richardson, "like Egypt, but a thousand times more interesting." "On approaching Gaza," says Kitto, "the eye, which has not lately seen much of trees, is charmed by the abundant sycamores and the plantations of old and large olive-trees which surround that interesting spot."

South of Gaza, the mountains of Judah retire far inland, though still visible in the distance, and the same rural scenery as before mentioned prevails,—"beautiful undulating fields covered with flocks and herds, and crops of wheat, lentiles, and tobacco." Of the country I have now passed over, from Joppa to the latitude of Beersheba, Ali Bey, who traveled this district in the month of July, says: "It is composed of undulating hills of a rich soil, similar to that of the Nile, and is covered with the richest and finest vegetation. But there is not a single river in all the district; there is not even a spring. All the torrents I crossed were dry, and the inhabitants have no other water to drink than that which they collect in the rainy season, nor any other means of irrigation than rain-water and that of wells, which, indeed, is very good." In connection with this last description, and that of Volney above noticed, I wish my young readers to turn to Genesis and read the account of Abraham and Isaac's sojourn in this same region, and of the value placed on wells of water, which they dug for their flocks and herds. Gen. xxi, 25; xxvi, 17–23.

About twenty miles south of Gaza, on the route to Egypt, the sand of the desert begins to gain upon the grass and herbage of the arable soil, till you arrive at *el-Arish*, about forty-three geographical miles from Gaza *El-Arish*, or *Rhinocolura*, "is seated upon a hill, in the midst of drifting sands; and though cultivation struggles to that point, it is discontinued beyond it, and from thence to the borders of the Nile we have only the naked desert of shifting sand, which forms a marked barrier in this direction between Palestine and Egypt."—*Kitto*. On the south and south-east of Simeon, the northern limit of the desert of Arabia terminates at about the same latitude. As you pass southward from Beersheba, about four miles from that place, the permanent grass-fields terminate, and you begin to meet the shrubs and alternate grass and sand of the desert. These continue, the barren sands increasing as you proceed, till about eighteen miles south of Beersheba the "land of rain" ceases, and you enter the cheerless and rugged scenes of the desert proper. As far south as the point now noticed, there are still found in places the scattered relics of ancient tillage,—as wells, threshing-floors, cisterns, &c.,—and in several places the ruins of ancient towns, of some of which not even the names are preserved, yet showing demonstrably that this now uninhabited desert was once peopled with thousands of men, with their multitudes of flocks and herds.

3. *Valley of Gerar* was probably only that portion of the general plain just described which lay adjacent to the city of Gerar; or it might have been a distinct wady. Probably, however, the city of Gerar gave name to all that section of country lying around it. The exact position of Gerar is not known; it was somewhere in the southern region. Here Abraham and Isaac fed their flocks and dug wells, till Isaac was expelled the neighborhood by the quarrelsome herdsmen of Abimelech. Gen. xxvi, 12–31.

4. *Valley of Zephathah* was near the city of Mareshah, which from other sources we know to have been near Eleutheropolis. (See Mareshah, Lecture XXI, section 57.) Here Asa, king of Judah, overthrew "Zerah the Ethiopian," with his army of a million of men and three hundred war-chariots. 2 Chronicles xiv, 9–15. There is a broad wady coming down from the mountains near Eleutheropolis, and running toward *Tell es-Sufieh*, which Dr. Robinson thinks may be the same as the ancient valley of Zephathah. He thinks, also, that the Arabic name *Tell es-Sufieh* may have some relation to the Scripture name *Zephathah*. (See maps of Judah and Dan.)

5. *Valley of Sorek* was a wady, or some other section in the great plain, north or north-west of Eleutheropolis, in the country of the Philistines, and still at no great distance from Zorah and Eshtaol. I have identified it on the map with the Wady

Simsim. It was in the Valley of Sorek that Delilah lived, by whose feigned love Samson was betrayed into the hands of the Philistines. Judges xvi, 4. The word *sorek* means *tendril* or *tender shoot*, and hence a *vine* of finer and nobler quality. It is commonly translated in our English Bible by "*choice vine*," "*noble vine*," &c., as in Gen. xlix, 11; Isa. v, 2; Jer. ii, 21. Probably the Valley of Sorek was so called from its choice vineyards.

6. *River of Egypt*, called in classical geography *Torrens Ægypti*, was so named because it was the designated boundary-line between Palestine and Egypt. Numbers xxxiv, 5; Joshua xv, 4, 47. It is called *Sihor* in Joshua xiii, 3, but must not be confounded with the river Nile, in Egypt, which also is called *Sihor*, or, more properly, *Shichor*. Isa. xxiii, 3; Jer. ii, 18. "The River of Egypt," or "Sihor," on the south-west, and "the Entering in of Hamath," or "Valley of Lebanon," on the north-east, were the two extreme boundaries of the land, and were used proverbially in the same sense as the phrase "from Dan to Beersheba." 1 Kings viii, 65; 2 Kings xxiv, 7; 1 Chron. xiii, 5; 2 Chron. vii, 8. It is simply called "the river" in Ezekiel xlvii, 19; xlviii, 28.

The River of Egypt was the same as is now called by the Arabs *Wady el-Arish;* or, rather, the river flowed through the latter wady. The Wady el-Arish is a very noted valley, having its head in the neighborhood of the mountains *et-Tih*, near Mount Sinai, and communicating with the Mediterranean near Rhinocolura, (now el-Arish,) as you will see on the map. The whole length of this valley is, therefore, about one hundred geographical miles, descending from its head northward with a rapid slope, and draining the waters of the central region of Arabia Petrea into the Mediterranean. It is an important feature of the physical geography of Arabia Petrea. Its waters are perpetual only a few miles from its mouth; the rest of the way this wady is merely the bed of a torrent which flows during the wet season. In Isaiah xxvii, 12, what is called in the Hebrew text "the stream of Egypt," is translated by the Seventy *Rinocorouron*, *Rhinocolura;* which shows that they understood the city of Rhinocolura to be situated on the stream of Egypt.

7. *Brook Besor* was probably some winter torrent that emptied into the River of Egypt, or else into the Mediterranean somewhere in that neighborhood. It was evidently at the extreme south. The direction and path of the winter torrents in this section have not been thoroughly traced out. Besor was evidently south of Ziklag. It is mentioned but once in the Bible; David and his men marched south from Ziklag, in pursuit of the Amalekites, till they came to Besor, where two hundred, being faint, tarried till the return of their comrades with the spoils of the enemy. 1 Sam. xxx, 1, 9, 10.

*History of the Philistines.*

8. *Philistines.* The country of Simeon was previously settled by the Philistines, who were descended from Casluah, father of the people called Casluhim, descendants of Ham through his second son, Mizraim. Gen. x, 6, 13, 14. The Philistines were regarded as immigrants in Palestine, not as original settlers and proprietors of the soil. Hence their name, both in Hebrew and Greek, imports *emigrants*, *foreigners*, *sojourners*, *people of another tribe.* The country about Gaza, southward, was anciently called Hazerim, and was possessed by a people called Avim, whom the Philistines expelled. Deut. ii, 23. In Genesis x, 14, 1 Chronicles i, 12, it is said the Philistines descended from Casluah; but in Deuteronomy ii, 23, they are called Caphtorim, or descendants of Caphtor, which also is given as the name of their native country. But these accounts are reconciled by the fact that Caphtor and Casluah were brothers, (Gen. x, 14,) and undoubtedly settled in the same neighborhood after the dispersion of mankind at Babel, according to the express statement of Moses that the settlement of the emigrating colonies was made according to family and tribal relations. Gen. x, 31, 32. The Casluhim and the Caphtorim, then, settled near each other, and in after days probably became so intermingled as to lose their tribal distinctions, so that they came to be looked upon by foreigners as one and the same people. Under these circumstances the Philistines might, and naturally would, be represented at one time as a colony of Caphtor, and at another as one of Casluah. The prophet Jeremiah calls the Philistines "the remnant of the country of Caphtor," Jer. xlvii, 4; and God asks elsewhere, "Have not I brought the Philistines from Caphtor?" Amos ix, 7. But where is "the country of Caphtor?" A very common opinion is that it was the island of Crete, now called Candia, in the Mediterranean. This, however, though supported by much learned and plausible argument, does not seem credible. The Philistines were in Canaan before Abraham, and had a kingly government, though at that time not superior to the patriarch in political strength. Gen. xxvi, 8: compare chap. xxi, 22–34; xxvi, 26–31. But it is not at all probable that they had, at so early a day, and before commerce was much known, emigrated seven hundred miles by sea from the island of Crete. It is more probable that Casluah and Caphtor emigrated with their father Mizraim from Shinar, and while Mizraim settled Egypt, (a fact indisputably established,) they fixed their habitation in the district lying east of Lower Egypt, along the seacoast, where was anciently a city called *Casium*, (now called *Catieh*,) and a mountain called *Mount Casius*, (now *Mount Cas.*) Afterwards, finding this country unfavorable, they re-

turned to the land of Canaan, and took the district about Gaza from the Avites, and dwelt there.

From the name Philistines comes, through the Greek form, the name Palestine, which has long been applied to the whole land of the Hebrews.

Although the Philistines were not very powerful in the days of Abraham, as above noticed,—but through fear of the patriarch, and of the God whom he worshiped, sought an alliance with him, (see the last quotations from Genesis,)—yet, at the time of the exodus, they had become so numerous, and war-like, and corrupt, that God permitted not Moses to lead the Israelites through their country,—though it was the most direct route to Canaan, and the same that is taken by caravans at the present day,—but led them about by the Red Sea; "for God said, Lest peradventure the people repent when they see war, and they return to Egypt." Exodus xiii, 17. Joshua did not in his day subdue the Philistines, but left them in their full strength, dividing their lands among the tribes of Judah, Dan, and Simeon, as a prospective arrangement, to be subsequently carried into effect by the victorious arms of these several tribes. At this time, and in subsequent ages, the Philistines were governed by five aristocrats, called "lords," who divided the forces and wealth of the country into five principalities, of which the cities of Gaza, Gath, Ekron, Ashdod, and Askelon, were the capitals. Josh. xiii, 1–7; 1 Sam. vi, 16, 17. Their country extended from Sihor, or the "river of Egypt," on the south-west, to Ekron on the north—a distance of not less than eighty miles. Joshua xiii, 3. Up to the time of David's reign, the Philistines maintained their independence, sometimes ensnaring the Hebrews with their idolatry, (Judg. x, 6,) sometimes tyrannizing over them, (Joshua xiii, 1; 1 Samuel xii, 9,) and sometimes defeated by them in battle, but never brought under tribute. During this period many were the bloody battles and chivalrous exploits to which the mutual hostility of these nations gave rise, as the histories of Shamgar, Samson, Eli, Samuel, Saul, and the earlier life of David, abundantly attest. Judges iii, 31; xiv, 19; xv, 14–16; xvi, 30; 1 Samuel iv, 1–11; vii, 7–13; xvii, 48–52; xxxi, 1–7. No sooner had David succeeded Saul to the kingdom, than he was assailed by the whole power of the Philistines, which he totally overthrew in two successive battles upon the plain of Rephaim; at the same time pursuing his victories, he subjugated their country "from Geba to Gaza." 2 Samuel v, 17–25. During Solomon's reign we hear of no revolt among the Philistines, but during subsequent reigns they often became very troublesome and dangerous enemies. Under Jehoram they united with the Arabians in plundering Jerusalem, and carrying off the king's substance, wives, and children. 2 Chron. xxi, 16, 17. In the time of Ahaz they "invaded the cities of

the low country, and of the south of Judah, and took Beth-shemesh, and Ajalon, and Gederoth, and Shochoh, and Timnan, and Gimzo," with their villages. 2 Chron. xxviii, 18. But at this time the prophet Isaiah uttered divine denunciations against the Philistines, and threatened them with the Assyrian arms, and other northern invaders. Isa. xiv, 28–32. The city of Gath had previously been taken by Hazael, king of Syria, 2 Kings xii, 17; and not long after Isaiah's prophecy just noticed, Hezekiah obtained several advantages over them, and smote their whole country. 2 Kings xviii, 8. Soon after this the wars between Egypt and the Assyrians made the possession of the Philistines' country an important acquisition to both parties, in consequence of which it became a disputed prize, and suffered greatly by a long series of disasters, being alternately captured and recaptured by the contending armies. Isaiah xx, 1; Jer. xlvii, 1. For their hatred to the Jews, and their active part with foreign enemies against the holy city and people, Ezekiel denounced against Philistia the divine judgments, (Ezekiel xxv, 15–17,) which were amply fulfilled in after years by the Jews themselves, by the Greeks under Alexander, and by other nations. After the exile we find the Philistines still existing, and by their intermarriages with the Jews occasioning a confusion of dialects and a corruption of religion. Neh. xiii, 23–30.

The Philistines were unquestionably one of the strongest nations of Palestine. In wealth, industry, population, and military strength, they fell little short of the Phœnicians, though the latter far surpassed them in commerce, literature, and the arts. Indeed, it does not appear that the Philistines were ever a commercial people, having no harbors upon their line of coast; but trade, agriculture, and the arts, flourished among them. During the early ages a great part of the trade between Europe and northern Africa on the one hand, and Asia on the other, passed through Palestine, and became the chief means of sustaining those powerful and opulent cities which flourished along the coast through the entire length of the land. The plains of Phœnicia, Sharon, and Philistia, exhibited a line of cities, and sustained a numerous, hardy, active, and enterprising population, which the Israelites never ultimately subdued, and which would not suffer in comparison with any country of equal extent in the records of antiquity. The country of the Philistines lay directly on the great caravan road between Africa and central and western Asia, and by its position came in contact with distant nations by land, as the Phœnicians did by sea, like them also partaking of the active spirit, the wealth, and pride of a trading people. It is manifest also that they gave themselves to agriculture, Judges xv, 5; and their superiority over the Israelites in the useful arts, combined with their great military strength and political craft, brought the Hebrews into a total

dependence upon them for all the implements of husbandry during the inglorious reign of Saul. 1 Samuel xiii, 19–21. The religion of the Philistines was not essentially different from that of the Phœnicians. Dagon was one of their chief deities, (1 Sam. v, 2,) whose temple was at Ashdod, and Askelon, and Gaza. Judg. xvi, 21, 23, 24; 1 Sam. v, 2; 1 Mac. x, 83. The worship of Dagon was a species of fish-worship, of which some relics are still found in some parts of Syria. Baal-zebub, another of their gods, had his chief temple at Ekron, where he was sometimes consulted by foreign kings. 2 Kings i, 2. Their soothsayers and magicians were numerous, and in high repute, 1 Sam. vi, 2; Isa. ii, 6; and the images of their gods, and the emblems of their superstition, they carried with them in war. 2 Sam. v, 21. Further notices of Philistia will be given in connection with the several cities belonging to this country.

*History of the Tribe of Simeon.*

9. Simeon, the father of the tribe whose history we are now considering, was Jacob's second son. Gen. xxix, 33. Little is known of his personal history. When Jacob returned from Mesopotamia, he proceeded to fix his permanent residence at Shechem, in the centre of the land, as being more favorable to the prospective growth of his tribe, and their occupancy of the country, according to the promise given to Abraham. Here also were the sacred mountains of Ebal and Gerizim. (See Lecture XIV, section 3.) Abraham and Isaac had sojourned in the south, mostly in Hebron and Beersheba, and in selecting a more central position, from which his family might radiate, and colonize and possess the soil, Jacob certainly acted with a sagacity worthy of his well-earned reputation for economy and forethought. But not long after he had settled here, Simeon, with his brother Levi, being full natural brothers, and as such the proper persons to administer justice in the case, took vengeance upon an infant Hivite tribe for a deep injury done to their sister Dinah. In this affair they so far transcended the limit of the patriarchal law, and proceeded to such acts of wanton cruelty and injustice, that Jacob's fears were justly awakened, lest the surrounding tribes should avenge the outrage. In pursuance, therefore, of a divine direction, he removed southward to the old patriarchal stations. Genesis xxxiii, 18–20; xxxiv; xxxv. This act of barbarity on the part of Simeon and Levi, which brought the patriarch into so great distress and peril, was remembered by him with horror upon his death-bed, and there solemnly anathematized. Genesis xlix, 5–7. This vengeful character of Simeon might also have had some influence in determining Joseph to select him as a hostage for the prompt return of his brethren to Egypt. Gen xlii, 18–24.

When the tribe of Simeon left Egypt they numbered 59,300 warriors, (Num. i, 23;) but thirty-eight years after, when they entered Canaan, they were found, upon taking the second census, to have decreased to 22,200 adults, making a loss of 37,100 men. Num. xxvi, 14. "This immense decrease in the course of one generation was greater than that sustained by all the other tribes together, and reduced Simeon from the third rank to the lowest of all in point of numbers. It cannot well be accounted for but by supposing that the tribe erred most conspicuously, and was punished most severely in those transactions which [from time to time] drew down judgments from God." It is remarkable, too, that in blessing all the other tribes, previous to his death, Moses makes no mention of the tribe of Simeon. Deut. xxxiii. Jacob had predicted, both of Simeon and Levi: "I will divide them in Jacob, and scatter them in Israel." Gen. xlix, 7. The Jews have a tradition that the tribe of Simeon were very poor, and a great many of them, wanting bread, applied themselves as teachers of youth, and were thus "scattered" among the other tribes. Hence it is said they sent out more learned men and scribes than any other tribe; but they never attained much eminence in other respects. This is not improbably the manner in which they were scattered among the tribes, for we know their residence among the Philistines, and their intercourse with that people, must have rendered their homes unpleasant, and their property insecure; besides, their inability to dislodge their enemies left them with very inadequate resources for support from the ordinary applications of productive labor.

The wars of Joshua had broken the power of the Canaanitish nations, but had left the conquest of the land incomplete. Each tribe, therefore, entered upon its inheritance with a disputed title to the soil, which was to be settled only by an appeal to arms. Judah, the royal tribe, generously leagued with "his brother Simeon" for mutual defense and conquest, and vigorously prosecuted the war with the remnants of the nations who yet "stood still" in their fortified cities. In these wars they were successful, (Judg. i, 3–18,) till they came to grapple with the Philistine power. Here a mode of warfare, the most formidable and terrible, met them, and checked the progress of their success. It was the custom of those ancient nations who lived in extensive plain-countries to fight with war-chariots armed with scythes. These, while they were so constructed as to become a citadel of defense to those who fought in them, were driven furiously upon the foe, with a view to throw into disorder and to cut down his ranks. Such was the mode of war among the Philistines, "whose chariots were made of iron." Judg. i, 19. The same obstacle had already damped the ardor of Ephraim and Manasseh, and prevented them from possessing the richest portions of their

inheritance—the plains of Jezreel and Esdraelon. Josh. xvii, 16. The Hebrews, who were not a martial people, were intimidated at the sight of such preparations; and not trusting fully in the divine arm, they stopped short, as did Simeon in the present case, of complete success. Indeed, though Simeon and Judah at first took some of the Philistine cities, as Gaza, Askelon, and Ekron, (Judg. i, 18,) yet, within twenty years of the time of their first settlement, we find the Philistines had actually reconquered and possessed them. Judg. iii, 1, 3; compare Josh. xiii, 3.

I have already stated that the country of the Philistines lay open to the attacks of the Egyptian and Assyrian armies whenever these nations were at war with each other. At such times each contending monarch regarded the possession of the Philistines' country as the key to the conquest of that of his antagonist, and in these unhappy and distressing alarms the tribe of Simeon of course participated. Besides, they were exposed, more than any other section of Palestine, to the predatory incursions of the Arabian tribes. In the time of David, Ziklag and the surrounding district was pillaged by a party of Amalekites, (1 Sam. xxx, 1–20;) and in the reign of Asa, king of Judah, the immense host of Terah, the Ethiopian, approached to Mareshah, near Eleutheropolis. 2 Chron. iv, 9, 10. Speaking of this part of the country, Volney says: "It is more frequently plundered than any other in Syria; for, being very proper for cavalry, and adjacent to the Arabian desert, it lies open to the Arabs, who are very far from being satisfied with the mountains."

After the captivity of the ten tribes by Shalmaneser, in the reign of Hezekiah, king of Judah, A. M. 3283, the remnant of the Simeonites which were still left in the land, under the conduct of several distinguished leaders, attacked the Canaanites who inhabited the rich pasture lands on their east border and expelled them. It is not improbable that the remnants of the old Canaanites, finding the country desolated by the war, took the opportunity to seize upon their former possessions, and were forced to retire by the bold and resolute conduct of the Simeonites. These Canaanites were called the "children of Ham," and we know they were descended from Ham. Gen. x, 6–20. After this five hundred valiant Simeonites, under four experienced captains, penetrated into Arabia and dispossessed the remnant of the Amalekites who dwelt about Mount Seir, and who had escaped the bloody wars of Saul and David, (see 1 Sam. xv, 8; xxx, 1–17,) and dwelt in their stead. These daring exploits are recorded in 1 Chron. iv, 24, 38–43. The Assyrian war being ended, and these transactions relating only to local and obscure tribes, no notice seems to have been taken of them by their foreign oppressors, and the Simeonites were thus permitted to enjoy an extension of privilege. After this we hear

no more of the tribe of Simeon, except in a few unhistorical allusions. Ezek. xlviii, 24; Rev. vii, 7.

*Cities of Simeon.*

10. *Gaza.* (See Lecture V, sec. 13.)

11. *Ziklag* was in the south part of the land, but its exact location is not known. Though first given to Judah, (Josh. xv, 31,) it was afterwards assigned to Simeon, (Josh. xix, 1, 5;) but subsequently belonged to the Philistines, within the principality of Gath. Towards the close of Saul's reign David fled for protection to Achish, king of Gath, (see under Gath, sec. 13 of this Lecture,) who generously bestowed upon him Ziklag for a residence, after which it pertained to Judah. 1 Sam. xxvi, 1–6. Here David abode "a full year and four months," (verse 7;) and being now safe from the pursuit of Saul, with a permanent residence, and under the protection of a powerful prince, his party constantly increased, and his power and wealth daily augmented. It was at Ziklag, during this eventful year of David's life, that so many valiant men from the different tribes of Israel went over to join his party—men who were afterwards among his chief captains and counsellors. 1 Chron. xii, 1–22. While at Ziklag David was not inactive, but made several successful expeditions against the marauding tribes who infested the southern border of Palestine, and thus rendered substantial service both to his own people and to Achish. 1 Sam. xxvii, 8–12. At length the last fatal battle between Saul and the Philistines drew near, and David followed in the rear of the Philistines' army as they marched northward to the plain of Jezreel. Upon advisement, however, with his princes, the king of Gath dismissed David in a friendly manner, and he returned to Ziklag. On his arrival here he found the Amalekites had made an incursion from the south, and had pillaged and burned the town, and carried the women and children away captives. David and his men were plunged in the deepest distress at this unexpected calamity; and David himself was in danger of being stoned by his men, who, in a transport of grief and rage, now mutinied. But the spirit of David was not vanquished. "He encouraged himself in the Lord his God," revived the hopes of his followers, pursued the enemy into Arabia, overthrew their host, retook the captives, and returned laden with the rich spoils of their camp. 1 Sam. xxix and xxx. Three days after his return to Ziklag, David receives intelligence of the battle of Gilboa and the death of Saul. 2 Sam. i, 1–4. The days of his wanderings are now ended, and he returns to Hebron to receive the kingdom. 2 Sam. ii, 1–4. Ziklag was rebuilt and inhabited after the captivity. Neh. xi, 25, 28.

12. *Ashdod* was originally assigned to Judah, and was situated upon a grassy hill near the sea, about twenty-one geographical

miles north by east from Gaza, and eighteen south of Joppa. Josh. xv, 46, 47. It was midway between Askelon and Ekron. Ashdod was the chief town of one of the five principalities of the Philistines. Josh. xiii, 3; 1 Sam. vi, 17. It does not seem to have been conquered before the time of David. Here was a celebrated temple of Dagon, (1 Sam. v, 1–5,) whose image fell prostrate before the ark of God. Uzziah, king of Judah, dismantled Ashdod, and built cities in the adjacent country. 2 Chron. xxvi, 1, 6. As it lay near the great military route between Egypt and Syria, its possession, with that of other cities of the coast, became an object of importance to the Asiatic and African princes in their mutual wars. Hence, in the time of the prophet Isaiah, Ashdod was secured by the Assyrians before invading Egypt. Isaiah says that Sargon, that is, Sennacherib, sent his general, Tartan, to take Ashdod. Isa. xx, 1, &c.; compare 2 Kings xviii, 13–17. Afterward it was taken by Psammeticus, king of Egypt, 670 years B. C., in the time of Manasseh, king of Judah. Herodotus says this siege, by Psammeticus, lasted twenty-nine years. It left the city in a wretched state, so that, sixty-four years after, Jeremiah, speaking of the citizens of this town, calls them "the remnant of Ashdod." Jer. xxv, 20. The destruction of Ashdod was foretold by the prophets, (Jer. xxv, 20; Amos i, 8; iii, 9; Zeph. ii, 4; Zech. ix, 6;) which was fulfilled by the Maccabees about 160 years B. C. 1 Mac. v, 68; x, 77–84; xi, 4. It was afterwards rebuilt. In the New Testament it is called by its Greek name, *Azotus*, and is the place where Philip was found after he had baptized the eunuch. Acts viii, 40. It is at present only an ordinary Moslem village, said to contain some ruins, and is still called by the Arabs *Esdud*.

13. *Gath*, one of the five principalities of the Philistines, is generally placed, following the authority of Jerome, on the road from Eleutheropolis to Gaza. Calmet reckons it the southernmost city of the Philistines; and Taylor places it eighteen miles south of Joppa, and thirty-two miles west of Jerusalem. Josephus says it belonged to the tribe of Dan, though it must have stood within the borders of Simeon. The word means *a wine-press*, and hence, as might be expected, there are several places of the same name, with some addition to distinguish them, as Gath-rimmon, Gath-hepher, &c. The site of Gath has long been lost. No modern trace of the city has yet been discovered.

After the mention of this city in Josh. xiii, 3, as one of the princely cities of the Philistines, no notice is taken of it in Scripture for more than three hundred years, when the ark was carried thither from Ashdod, and it was made to participate in the accompanying plague. 1 Sam. v, 8. Gath is rendered famous as the native city of Goliath, who was of the race of the giants, (1 Sam. xvii, 4,) and who had four sons born in that city, all of whom "fell by the hand of David and by the hand of his ser-

vants." 2 Sam. xxi, 16–22; 1 Chron. xx, 4–8. These Anakim, or giants, of Gath, escaped the general slaughter in the time of Joshua. Josh. xi, 22. In David's sorest persecution by Saul, he took refuge at Gath, and was kindly received by Achish, the king; but the servants of Achish conspired against him, and endeavored to persuade their master to kill him, and thus avenge the blood of their champion, Goliath. David saw in what peril his life was placed, and by a singular stratagem—feigning himself a madman—obtained a dismissal from the court, and immediately fled to the cave of Adullam. 1 Sam. xxi, 10–15. On this occasion David wrote the fifty-sixth Psalm. It was to him a dark hour,—driven from his own country to take refuge in a foreign court, and his life hunted there by the wily efforts of invidious malice. There is not a more plaintive, appealing utterance in the Bible, than the eighth verse of that Psalm. It is like a child sobbing out its griefs into the bosom of its parent. Nor is there a simpler, sweeter expression of childlike trust than the third verse.

Some time after this, David returns to Gath a second time, and was honorably received. It seems quite evident that David, and Achish, king of Gath, had always a good understanding; and it is not improbable, that now his accusers and conspirators were dead, or removed, David deemed it safe, perhaps was invited, to return. Achish gave him now the little village of Ziklag; and Saul, perceiving him fully taken under the protection of the Philistine power, ceased to pursue him. 1 Sam. xxvii, 1–4. (See under Ziklag, sec. 11 of this Lecture.) David dwelt in the country of the Philistines "a full year and four months," (1 Sam. xxvii, 7;) and his acquaintance and reputation at Gath, and, above all, the fact that that city had been, and still was, foremost in furnishing champions against Israel, who were of the family of Goliath, dictated the words in his beautiful elegy over Saul and Jonathan, "Tell it not in Gath." 2 Sam. i, 20. It was because Gath had signalized herself in her vaunting opposition to Israel, that the prophet Micah also so especially deprecated the publication of the fall of Judah in her streets—"Declare ye it not in Gath." Micah i, 10.

Gath was conquered by David after he had come to the throne, and fortified both by him and by Rehoboam. 1 Chron. xviii, 1; 2 Chron. xi, 8. In 2 Sam. xviii, 1, it is said, "David took Metheg-ammah out of the hands of the Philistines." In 1 Chron. xviii, 1, this is thus explained: "David took Gath and her towns out of the hands of the Philistines." It is evident, therefore, that Metheg-ammah is figuratively put for Gath and her dependencies. *Metheg* means *bit, bridle;* and figuratively, *rule, dominion. Ammah* means *head, foundation, beginning*, &c., whence comes the idea of *chief;* and when applied to a city, *metropolis*, or leading city. When, therefore, David took Gath, it is said,

by a figure of speech, he took the *bridle* or *dominion* of the *metropolis*, or chief city, out of the hands of the Philistines. This single allusion, thus explained, sheds much light upon the reputation and rank of ancient Gath. Its power and importance were so universally known and acknowledged, that the sacred historian calls it the ammah, or, as we would say, the metropolis, or *mother city* of the Philistines; just as Abel is called, on account of its size and importance, "a *mother* in Israel." 2 Sam. xx, 19.

In David's army we find a faithful guard of six hundred Gittites, under their valiant and noble-hearted countryman Ittai, adhering to the cause of the king during the dark reverses caused by Absalom's insurrection. 2 Sam. xv, 18, 19. It was for visiting Gath that Shimei was put to death by Solomon—possibly the latter stood in some suspicion of that city. 1 Kings ii, 41–46. Gath was conquered by Hazael, king of Syria, (2 Kings xii, 17,) but seems to have recovered its liberty not long after. Uzziah, king of Judah, again dismantled the city; but its importance and reputation are afterward adverted to by the prophets. Amos vi, 2; Micah i, 10. Gath is not mentioned in Scripture after this.

The following cities were transferred to Simeon from Judah:—

14. Ain, (Lecture XXI, sec. 65.)
15. Beersheba, (Lecture IV, sec. 8.)
16. Moladah, (Lecture XXI, sec. 67.)
17. Hormah, (Lecture XXI, sec. 61.)

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# Fourth Geographical Era.

## GEOGRAPHY OF PALESTINE FOR THE FOURTH PERIOD.

### LECTURE XXIII.

#### PROVINCIAL DIVISIONS OF PALESTINE, AS REFERRED TO IN THE NEW TESTAMENT.

I AM to speak in this lecture of the different provinces, or political divisions, of Palestine, as we find them referred to in the New Testament, and in the other histories of that period. The causes of the occurrence of the Greek and Latin names of places at this epoch you will find explained in Lect. XXXVI, sections 1–5.

1. *Idumea*, or *Edom*, is mentioned by Josephus and later writers as part of Palestine, comprising all that territory lying south of Hebron and Eleutheropolis. The name does not occur in New Testament history, but it is proper here to explain the

34
35
36
Scythopolis
Gadara
Abila
Hippos
Capitolias
Canatha
Pella
Gerasa
Dium
Philadelphia
Decapolis or the Ten Cities Matt. 4.25.
SYRIA
Byblus
Berytus
Sidon
Sarepta
Tyrus
Abila
Damascus
Dan
Cæsarea Philipp
Lake Samochonitis
Iturea
Ecdippa
Jotapata
Ptolemais
Capernaum
Bethsaida
Julias
Gaulonitis
Trachonitis
Calla
Magdala
Nazareth
Tiberias
Nain
Hippos
Abila
Capitolias
Cæsarea
Scythopolis
Gadara
Enon
Samaria
Pella
Gerasa
Bozrah
Antipatris
Sythar
Salim
Dium
Joppa
SAMARIA
Lydda
Emmaus
Jericho
Bethabara
Philadelphia
Rabbath-Ammon
Azotus
Jerusalem
Bethany
Bethlehem
Hebron
Gaza
JUDEA
Beersheba
Elusa
Desert of Judah
Eboda
Bozrah
Petra
ARABIA
MEDITERRANEAN SEA
DEAD SEA
Jordan
Gulf of Arabia
EASTERN COUNTRY
MAP. N°18.
PALESTINE
FOR THE
NEW TESTAMENT.
34 Long. East of 35 Greenwich. 36
LITH. OF SARONY, L. MAJOR N.Y.

manner in which it came to apply to the southern section of Palestine. It appears from history, that the Edomites, whose original possessions were in Arabia Petrea, took an early and active part in the wars of the Assyrians and Chaldeans against the Hebrews. While the kingdom of Judah was on the decline, the Edomites were gradually extending their power northward; and during the exile of the Jews in Babylon, or soon after that period, they made such inroads upon the southern district of Judah, as to conquer all the country as far as Hebron. In the same way the Moabites retook their ancient lands, after the exile of the eastern tribes by Tiglath-pileser, king of Assyria. (See Lect. VI, sec. 9.) The Idumeans held possession of the southern part of Judea till in part dislodged by Judas Maccabæus, and finally subjugated by John Hyrcanus, B. C. 129. Hyrcanus gave them their choice, either to be circumcised and obey the law of Moses, or quit the country. They chose the former, and were henceforward regarded as one with the Jewish people. Thus the name Idumea, in later times, came to be applied to the southern portion of Palestine, and sometimes, by the Romans, to the whole country of Palestine.

2. *Judea* was the southernmost province west of Jordan, of which mention is made in the New Testament. The name is derived from Judah, the tribe which originally settled here, though the Judea of the New Testament included also the territories formerly possessed by the tribes of Judah, Simeon, Dan, and Benjamin. As a political division of the land, it also, under the Romans, embraced the district of Samaria. The Hebrews took the name of Jews, and their country that of Judea, after the Babylonian exile, because most of the pure Hebrew stock who repeopled the country after the exile were of the tribe of Judah. Haggai i, 1, 14; ii, 2. For a particular account of the geography of this region, see lectures on Judah, Benjamin, Dan, and Simeon.

3. *Samaria* was the province north of Judea, embracing in general the lands included in the ancient tribes of Ephraim and Manasseh west. The name is derived from the city of Samaria, the ancient capital of the kingdom of Israel. In the New Testament, however, it is the province, not the city, that is mentioned. When it is said our Lord "passed through the midst of Samaria," Luke xvii, 11; that "he must needs go through Samaria," in passing from Judea to Galilee, John iv, 3, 4; that "he came to a city of Samaria," John iv, 5; in all these places the district, not the city, of Samaria is meant. For a description of the country, see lectures on the tribes of Ephraim and Manasseh west.

In reading the New Testament you will perceive that the Samaritans were a different people from the Jews, or the inhabitants of Judea. If you turn to Lecture XXXI, section 20,

you will learn their origin. To what is there said, it is proper to add a few statements in this place. When the first colony of Jews had returned from Babylon under the conduct of Zerubbabel, and commenced the building of the temple, (see Lecture XXXV, section 23,) the Samaritans, though enemies to the Jews in heart, sent them an embassy with friendly pretense, desiring to be acknowledged by them as brethren, and to be admitted to a participation of the labor and honor of rebuilding the temple, and consequently a share in the national privileges. In short, they wished to be recognized as genuine Hebrews. It seems at this time the Samaritans were free from idolatry, and received the authority of Moses in matters of religion. But as they were partly of heathen ancestry, their offer was rejected with disdain by the Hebrews of the pure stock. Ezra iv, 1–3. The open hostility of the Samaritans now commenced, and they proved themselves no insignificant opponents by the relentless persecution they waged against the Jews. You may read their doings in the books of Ezra and Nehemiah. We have already seen that they put back the completion of the temple nineteen years from the time its foundation was laid, and the rebuilding of the walls of Jerusalem one hundred and twelve years from the return of the first colony under Zerubbabel. But finding at length that the personal bravery of the generous and devoted Nehemiah, together with his great influence at the court of Artaxerxes, were more than a match for all their malignant instrumentalities, they withdrew into their own province, and set up a rival worship. Sanballat, who appears to have been a Moabite by birth, and perhaps also governor of Samaria, had married his daughter to the grandson of the high-priest, during the time that Nehemiah was absent from Jerusalem, (Nehemiah xiii, 28,) and now withdrew, with as many Jews as he could entice away, and set up a system of Judaism in Samaria. About ten years afterward he obtained permission of Darius Nothus, king of Persia, to build a temple on Mount Gerizim, in which the high-priest's son, Manasseh, whom Nehemiah had expelled from Jerusalem for his unlawful marriage with the daughter of Sanballat, was appointed to officiate. This temple was built about B. C. 408, according to the reckoning of Professor Jahn, and was destroyed by John Hyrcanus, B. C. 129,—having stood two hundred and seventy-nine years. The Samaritans, however, reared an altar on the spot, and continued to worship there. The enmity between them and the Jews, which broke out upon the rejection of their fraternal proposition to Zerubbabel, was aggravated by many subsequent occurrences, of which I cannot now speak. The Jews might have received them in the character of proselytes at the first, and as such admitted them to the spiritual privileges of the Church; and though they were right in denying them a pure Hebrew character, yet it does

not appear that they labored to conciliate and encourage them as a religious body, although they acknowledged and manifestly feared Jehovah. In the time of Christ their mutual enmity had arisen so high as not only to prohibit mutual intercourse, but even to exclude each other from the common offices of humanity. John iv, 9, 27. This spirit was severely rebuked by Christ, in his reply to the disciples, (Luke ix, 51–56,) and in the parable of the "good Samaritan." Luke x, 29–37. For further notices of the Samaritans, see also under Sichem, Lecture IV, section 5, and under Gerizim, Lecture XIV, section 3.

4. *Galilee* is the name of all that part of Palestine west of Jordan, and lying north of a line reaching from Cesarea to Scythopolis. Its limits are not very definitely described, and the etymology of the name is uncertain. In general it embraced the territories belonging to the tribes of Naphtali, Asher, Zebulun, and Issachar. It was divided by the Jews into three parts:—*Upper Galilee*, or the northern and more mountainous section, called in Scripture "Galilee of the Gentiles" (Matthew iv, 15) and "Galilee of the nations, (Isa. ix, 1,) because the inhabitants were a mixture of different nations; *Lower Galilee*, which is bounded on the north by a line drawn from Ptolemais to Tiberias, and on the south by the plain of Esdraelon; and, finally, *The Valley*, comprising the district adjacent to the Sea of Tiberias. These distinctions, however, are not recognized in Scripture. It was a rich country; their inhabitants were brave, hardy, and turbulent, and their manners and dialect different from those of the citizens of Judea. Mark xiv, 70. The Galileans were in bad repute among the pure Hebrews of Judea, and as a term of reproach the appellation was applied to Christ and his disciples. Acts ii, 11.

It was in Galilee that the mother of Jesus lived, (Luke i, 26,) and where Christ himself was brought up (Matthew ii, 22, 23; Luke ii, 39, 51) till he was thirty years old, when he was baptized, and entered upon his public ministry. Matt. iii, 13; Luke iii, 23. Afterward he lived much of the time in this province, (Matt. iv, 12, 13,) and here he called most of his apostles, who were hence called "men of Galilee." Acts i, 11. Here he wrought most of his public miracles, (Matt. xi, 20–23,) and here he appeared to his apostles again after the resurrection. Matt. xxviii, 7, 16. (For a more particular account of this country, see lectures on the tribes of Naphtali, Asher, Issachar, and Zebulun.)

5. *Syro-Phœnicia*, called also "the coasts of Tyre and Sidon," is the same as is called in the Acts of the Apostles Phœnicia, for an account of which see lecture on the tribe of Asher. Our Lord visited these parts, and healed the daughter of a Gentile woman. This woman is called a "Syrophœnician" because Phœnicia was then reckoned to the province of Syria; she is

also called "a Greek," because that name was often used as synonymous with Gentile; finally, she is called a "Canaanite," because this region was in earlier times called Canaan, after the youngest son of Ham, who settled here. Matt. xv, 21–28; Mark vii, 24–31.

6. *Land of Gennesaret.* Our Saviour visited this region soon after the miraculous feeding of the five thousand. Matt. xiv, 34; Mark vi, 53. Josephus describes this tract in glowing language, representing it as little less than an Eden. It is indeed a charming plain, nearly four miles long, north and south, by about two and a half miles wide, and lying along the western shore of Lake Tiberias, nearly midway of the lake. Dr. Robinson says of this plain: "It is exceedingly fertile and well watered; the soil, on the southern part at least, is a rich black mold, which in the vicinity of Mejdel (Magdala) is almost a marsh. Its fertility, indeed, can hardly be exceeded: all kinds of grain and vegetables are produced in abundance, including rice in the moister parts; while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude. Indeed, in beauty, fertility, and climate, the whole tract answers well enough to the glowing, though exaggerated, description of Josephus." The southern part of this plain is now called *Ard el-Mejdel*, but farther north it takes the name of *el-Ghuweir*, "*Little Ghor*," which strictly, perhaps, includes the whole.

### *East of Jordan.*

7. *Perea* was that part of Palestine east of Jordan, and south of Pella. The name sometimes applies to all the country east of Jordan. It comes from the Greek preposition *peran*, which signifies *beyond*, and signifies the country *beyond* Jordan. The name does not occur in Scripture, but the region is designated in the gospel history by "the coasts beyond Jordan." Christ visited these parts, and the events recorded in the nineteenth chapter of Matthew, and also in the twentieth chapter to the twenty-eighth verse, transpired in Perea. While in Perea, Christ heard of the sickness of Lazarus. John xi, 5, 6; compare chapter x, 40.

8. *Decapolis* was not a province of Palestine, but simply *Ten Cities*, with their villages, "which resembled each other in being inhabited mostly by Gentiles, and in their civic institutions and privileges." The name simply denotes *ten cities*, and these lay mostly on the east of Jordan. They were somewhat scattered from each other, and not always identified alike by different authors. You will see a list of these towns on the map. "Great multitudes followed Christ from Decapolis," Matthew iv, 25; and the Saviour visited some of the cities of this region in person, after his departure from the "coasts of Tyre and Sidon." Here

he cured the deaf man, and wrought other miracles. Mark vii, 31–37; Matt. xv, 29.

9. *Iturea* was a district of indefinite extent, on the north-east of Palestine, lying mostly on the plain at the south-east base of Hermon. It appears to have been included within the original lot of Manasseh east of Jordan, though not conquered by that tribe till a later day. Iturea in Greek is the same as the Hebrew name *Jetur*, and hence it is supposed the name is derived from Jetur, son of Ishmael, (Genesis xxv, 13, 15,) who settled somewhere in these parts. The Jeturites, or Itureans, were subdued by the eastern tribes of Israel, as recorded in 1 Chron. v, 18, 19. Iturea belonged to the tetrarchate of Philip in the time of Christ. Luke iii, 1. It is now called by the Arabs *Jedur*.

10. *Abilene* lies north of Iturea, and properly belonged to Syria. It is about twelve miles to its nearest border from Damascus, occupying part of the eastern slope of Anti-Lebanon in that quarter. Its chief city was Abila; and both the city and province received their names from the tradition that the pious Abel was buried here. Mr. Maundrell tells us, that the next day after leaving Damascus, journeying towards Tripoli, they came to a small village called *Sinie*, just by which is an ancient structure, on the top of a high hill, supposed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene. The tomb is thirty yards long, and yet is here believed to have been just proportioned to the stature of him that was buried in it! Lysanius was tetrarch of Abilene at the beginning of John Baptist's ministry. Luke iii, 1.

11. *Trachonitis* lay east and south-east of Iturea, on the extreme north-eastern border of Palestine. As the name imports, it is a rough, mountainous district. It seems to have included all the eastern sections of the Hauran—both the *Jebel Hauran* and *el-Lejah*—bordering the Arabian desert. You will find the whole district of Hauran described in Lect. II, sec. 14. When John Baptist commenced his ministry, Trachonitis belonged to Philip's jurisdiction. Luke iii, 1.

12. You will perceive that Philip and Herod, in the last quoted passage, are called "tetrarchs." A tetrarch, as the name imports, was one that ruled a *fourth* part of a province,—though the Romans often applied the title to a governor who ruled a much larger proportion. After the death of Herod the Great, his kingdom was divided into *four parts*, or "*tetrarchates*." Archælaus had Judea, Samaria, and Idumea; Herod Antipas, Galilee and Perea; Philip, Trachonitis and Iturea, (Josephus says Trachonitis, Batanea, and Auranitis;) and Lysanius had Abilene. This was the state of things soon after the death of Herod the Great, as recorded Matt. ii, 19–22, where you will perceive that Joseph, the reputed father of Jesus, on his return from Egypt, fearing the tyrannical and cruel Archælaus, then

governor of Judea, "turned aside into the parts of Galilee," and lived in Nazareth, under the milder government of Herod Antipas. About twenty-seven years after, in the beginning of John Baptist's ministry, Pontius Pilate was governor of Judea. Luke iii, 1.

13. *Gaulonitis* was a little district east of the Sea of Tiberias, and south of Iturea. It probably took its name from the ancient city of Golan, in this neighborhood. Joshua xxi, 27. It is now called *Jaulan* by the Arabs.

14. *Batanea* was a district lying south of Gaulonitis, and took its name from the Hebrew *Bashan*, the ancient kingdom of Og. The name seems to be preserved in the modern Arabic *el-Butein*, the name of a small district of the province of *Jebel Ajlun*, lying about fifteen miles south-east of the Sea of Tiberias.

15. *Auranitis* is evidently but the Greek form of the Hebrew name *Hauran*. The Auranitis of the ancient Greeks and Romans, however, did not embrace all the modern district of Hauran, but probably included simply the plain section, called by the Arabs *en-Nukrah*, or the *Plain*, lying directly east of, and contiguous to, Batanea.

My young readers will be assisted in remembering the general localities of these provinces east of Jordan, by observing that Perea occupies all that part of the country south of the city of Pella, while all the other eastern provinces above mentioned lie north of Perea.

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## LECTURE XXIV.

### CITIES OF PALESTINE BELONGING TO THE FOURTH PERIOD, SO FAR AS REFERRED TO IN THE NEW TESTAMENT HISTORY.

16. *Nazareth* was an insignificant town, situated about six miles, in a north-westerly direction, from Mount Tabor. It stands upon the western side of a narrow, oblong basin, which runs north-easterly and south-westerly, being nearly a mile in length, and about half a mile in breadth. Around this basin the hills rise on every side, but highest on the west and north-west. Various roads lead out of the basin. The basin itself contracts, towards the south-east, into a narrow, winding valley, which appears to connect with the plain of Esdraelon. The scenery of Nazareth is remarkably wild and imposing.

Nazareth is not mentioned in the Old Testament, or by Josephus, which shows it to have been but a small town, or village, of little importance. It derives its great notoriety solely from the circumstance that it was here our blessed Lord was brought

till he was thirty years of age, when he entered upon his public ministry. Matt. ii, 23; John i, 45, 46; Luke iv, 16. Scenery with which the Saviour was so familiar, and rendered sacred by his long personal association, cannot but be regarded with deep interest by the Christian traveler. From the fact that it was "his own country," Jesus was not so cordially received and so highly respected at Nazareth as elsewhere. He hence performed fewer miracles in this place than in most other places which he visited. Matt. xiii, 5–58; Mark vi, 1–6. Early in his ministry his own townsmen made an attempt to kill him, by casting him headlong from the hill near the town, and whereon it was built. Luke iv, 16–30. (See Lecture XI, sec. 4.) This was in keeping with the turbulent and corrupt character of the citizens, and with their very ill repute abroad. John i, 45. From the fact of his having been brought up in such a place, our Saviour was often despised by the proud and the worldly great, Matt. ii, 23; John vii, 41, 52; and afterwards his followers were called "Nazarenes," as a term of reproach. Acts xxiv, 5. It is worthy of note, that "to the present day the name for Christians in Arabic continues to be *en-Nusara*, that is, *Nazarenes*."

The modern Arabic name of the place is *en-Nasirah*. It is computed by Dr. Robinson to contain at present about three thousand inhabitants, composed of Greeks, Greek Catholics, Latin Catholics, Maronites, and Mohammedans; the last making less than one-third the population. The houses are, as usual, flat roofed, and are well built of stone. The traditionary legends associated with the place enhance its sacredness in the eyes of the deluded nominal Christians of the East. Here is a Latin church and convent, said to be built over the place where Mary received the salutation of the angel who announced to her the birth of Christ, and hence called the Church of the Annunciation. See Luke i, 26–33. Within this church is shown a grotto, said to have been the residence of the Virgin Mary, and the place where Jesus was brought up; and eight or ten rods south of the convent is a fountain of water, called the "Fountain of the Virgin," held in superstitious estimation by the Christians. Numerous such legends are accredited by the ignorant and mistaken piety of those who are denominated Christians in the East. But I need not detain you with these absurdities, which are wholly unworthy of credit.

17. *Cana* of Galilee has been generally identified with the small modern village called *Kefr Kenna*, about four miles north-east of Nazareth, on one of the roads leading to Tiberias. But, according to Dr. Robinson, whose opinion we prefer here, it is the same as the ruined village *Kana el-Jelil*, situated on the northern border of the plain *el-Buttauf*, about eight miles north-east from Nazareth, at the foot of the northern hills.

Here our Saviour performed his first public miracle,—that of turning water into wine. John ii, 1–11. It was here, while upon a second visit to the place, that Christ pronounced the cure of the nobleman's son residing at Capernaum, which was his second miracle in Galilee. John iv, 46–54. The disciple Nathaniel was a native of Cana of Galilee. John xxi, 2. There was another place of this name, written in the English text Kanah, belonging to the tribe of Asher. Josh. xix, 24, 27.

18. *Capernaum* is one of the cities mentioned only in the New Testament, whose very name has perished from among the present inhabitants of that country. The most probable site is fixed by Dr. Robinson on the north-west coast of the sea of Tiberias, in the plain which stretches along the shore, and which is known in the New Testament as the "land of Gennesareth." The particular site of this ancient city is marked by a mound of ruins, called by the Arabs *Khan Minyeh*, near which is a copious fountain called *Ain et-Tin*, probably the same as the one called *Capharnaum* by Josephus. Farther inland is another large fountain, "inclosed by a circular wall of mason-work, forming a reservoir nearly one hundred feet in diameter," and called by the Arabs *Ain el-Mudauwarah*, or the "*Round Fountain*." The country around is very rich and pleasant. Capernaum is described by Matthew as situated "upon the sea-coast, in the borders of Zebulun and Naphtali;" and here our Lord took up his residence during the three years of his public ministry. Matt. iv, 13; ix, 1; Mark ii, 1. The unbelief and impenitence of the people, notwithstanding their extraordinary privileges, drew down upon them the severe denunciations of the Saviour, (Matt. xi, 23,) for it was in this place that our Lord wrought many of his "mighty works."

19. 1. *Bethsaida* in Galilee stood somewhere on the western shore of Lake Tiberias, probably not far from Capernaum. Its exact site is now lost, and all traces of its name have perished from the traditional records of the country. The name imports, *the abode of fishermen*, and probably owed its origin to fishing companies on the lake. In accordance with this supposition, we find it the native city of the apostles Philip, Andrew, and Peter, who were fishermen. John i, 44; xii, 21. It was to this Bethsaida that the disciples came, after Christ had fed the "five thousand," (Mark vi, 45; compare verse 53;) and this was also the place which the Saviour associated with Chorazin and Capernaum, in his solemn prophetic denunciation for their unbelief and impiety, in neglecting the gospel he had preached to them. Matt. xi, 21; Luke x, 13.

11. *Bethsaida* of Gaulonitis lay at the north-eastern extremity of the same lake, about two miles above where the Jordan enters it. Its site is now marked by a tell, or hill, covered with extensive ruins of unhewn volcanic stones, which bear no trace of

ancient architecture. The ancient name of these ruins is now lost to the modern native Arab tribes, who, however, regard the place as a sort of capital of that district. This Bethsaida was originally but a village, but was built up and enlarged by Philip the tetrarch, (Luke iii, 1,) not long after the birth of Christ, and received the name of *Julias*, in honor of Julia, the daughter of the emperor Augustus. It was in the country adjacent to this place that Christ fed the "five thousand," (Luke ix, 10–17;) and here, on a future visit, he cured the blind man. Mark viii, 22–26. (For a notice of the Desert of this Bethsaida, see Lecture VIII, sec. 5.)

20. *Chorazin* was a town of Galilee, probably not far from Capernaum and Bethsaida, in Galilee, but its exact location is not now known. It is mentioned in Matt. xi, 21, and Luke x, 13, where it is associated with the above-named cities in the sin of neglecting the gospel, and in the judgments threatened in consequence of this neglect. Most signally have these threatenings been executed; for, as I have already stated, no certain trace, either of the names or sites of these cities, is now to be found, although Dr. Robinson and his companion, Mr. Smith, made diligent inquiry for them all along the western coast of the sea of Tiberias.

21. *Tiberias* stood on the western shore of the lake of the same name, about four miles north of the point where the Jordan issues from the lake. "The city lies directly upon the shore, at a point where the heights retire a little, leaving a narrow strip, not exactly of plain, but of undulating land, nearly two miles in length along the lake. Back of this, the mountain ridge rises steeply. The town at present is situated near the northern end of this tract, in the form of a parallelogram, nearly half a mile long, surrounded toward the land by a thick wall, once not far from twenty feet high, with towers at regular intervals, but open towards the sea." The walls of the modern town were thrown down, and the houses almost all destroyed, by an earthquake on January 1, 1837, so that at present it is "a picture of disgusting filth and frightful wretchedness."

From Tiberias the whole lake is distinctly visible, except its south-west shore. According to Josephus, the inhabitants of Tiberias anciently derived their maintenance chiefly from the navigation of the lake, and from its fisheries. The city was founded by Herod Antipas, and received its name in honor of the emperor Tiberias, his friend and patron. A little south of the city are the celebrated warm mineral springs and baths, used anciently as now, medicinally. The ruins of the old town still lie strewed over the earth in this direction. They consist mostly of foundations, with traces of walls, heaps of stones, and a thick wall for some distance along the sea. Columns of gray granite, twelve or fifteen feet long, lie scattered over the ground, and

one of them is still standing. After the destruction of Jerusalem, Tiberias was celebrated during several centuries for its famous Rabbinical academy. It still retains something of its former renown for Hebrew learning; and before the earthquake, above noticed, it had two Jewish schools. Tiberias and Safed are the two holy cities of the modern Jews in ancient Galilee, like Jerusalem and Hebron in Judea.

The modern name of Tiberias is *Trebariyeh*. At present it contains scarcely two thousand inhabitants, composed of Jews, Christians, and Mohammedans, the Jews outnumbering either of the other sects.

The first notice we have of Tiberias is in the New Testament, where it is spoken of in connection with the navigation of the lake, (John vi, 23,) and as the place where Christ appeared to his disciples after the resurrection, and performed the miracle of the great draught of fishes. John xxi, 1–6.

22. *Magdala*, probably the same as *Migdal-el*, of the tribe of Naphtali, which see.

23. *Dalmanutha* was a village near Magdala, on the western shore of Lake Tiberias, probably a little north of the city of Tiberias. After the miraculous feeding of the four thousand, Jesus "took ship and came into the coast of Magdala," (Matt. xv, 39;) but Mark writes Dalmanutha. Mark viii, 10. This he might very properly do, as the villages lay near each other. We have no further notice of this village.

24. *Gennesareth*, probably the same as *Cinnereth*, of the tribe of Naphtali. (See Lecture IX, sec. 4.)

25. *Gadara* was the chief city, or metropolis, of Perea, according to Josephus, situated near the southern bank of the Hieromax, about seven miles from its mouth. It gave name to a district called Gadaritis. It was a fortified city, standing on the summit of a limestone hill, mostly inhabited by heathen. Josephus says they were Grecians. It was a place of some note in our Saviour's time, having been rebuilt by Pompey to please his freedman Demetrius, of Gadara. It was one of the cities of Decapolis. It is now generally identified with the ruined city *Um Keis*. The site of *Um Keis* is very commanding, though not at present beautiful, and the ruins are extensive. I can speak of the place, however, only as it stands connected with the elucidation of Scripture history.

Gadara is the scene of the miracle of the cure of the two fierce demoniacs, who dwelt among the tombs, and rendered traveling in their immediate neighborhood dangerous. Matt. viii, 28–34; Mark v, 1–17; Luke viii, 26–37. You will perceive, by reading these Scripture passages, that what Matthew calls "the country of the Gergesenes, Mark and Luke call "the country of the Gadarenes." This may be accounted for in two ways: either Gergesa was a neighboring city, whose lands joined

those of Gadara, and so the names came to be interchanged; or, Gergesa is the same as Gadara, the latter being the true name, and the former being inserted by mistake, as several learned writers have supposed. This latter hypothesis is probably the true one, as neither the Bible elsewhere, nor Josephus, mentions a city of Gergesa, and the best geographers omit the name.

It is said the two demoniacs, whom our Lord cured, dwelt among "the tombs." You may think this is an improbable place for human beings to dwell; but if you attend to the history of that country, you will perceive the simple truthfulness of the sacred narrative. Mr. Buckingham, who visited this place in A. D. 1816, describes the tombs of Um Keis with particularity. "Our gratification," says he, "was higher than can be described, in finding here a tomb with its stone door as perfect as on the day of its being first hung. On entering it, we found an excavated chamber of about seven feet in height, twelve paces long, and ten broad, and within it a smaller room of not more than ten feet deep and twelve wide; the whole irregularly hewn, without regard to uniformity of dimensions or design, and having its walls and roofs quite rough. The outer front, however, was extremely perfect, and was descended to by a gradual slope, the space being cut away out of the hill." Again, he says: "Leaving this tomb, we ascended the hill and found others still more interesting; as, besides the door of the same construction still standing, we entered one in which were ten sepulchres, ranged along the inner wall of the chamber in a line, being pierced inward for their greatest length, and divided from each other by a thin partition left in the rock, in each of which was cut a small niche in front for a lamp, as in the royal tombs at Jerusalem. At the side of this chamber was an opening, communicating with a larger and more rude excavation, in which was a dark arched passage of some length; as a stone which was thrown in returned no sound, though propelled with all our force." "Before we departed," continues our author, "we were taken to see one of the ancient Roman tombs, now used as a carpenter's shop, the occupier of it being employed in constructing a rude plow. . . . From this tomb we went to see a still more perfect one, which was entirely cleared out, and now used as a private dwelling. The tomb was about eight feet in height on the inside, as there was a descent of a steep step from the stone threshold to the floor. Its size was about twelve paces square, and no light was received into it except by the door. A perfect sarcophagus still remained within, and this was now used by the family as a chest for corn and other provisions; so that this violated sepulchre of the dead had thus become a secure, a cool, and a convenient retreat to the living of a different race. . . . The account given of the habitation of the demoniacs (Matt. viii, 28; Mark v, 2–7) struck us very forcibly, while we ourselves

were wandering among rugged mountains, and surrounded by tombs still used as dwellings by individuals and whole families. A finer subject for the masterly expression of the passions of madness in all their violence, contrasted with the serenity of virtue and benevolence in Him who went about doing good, could hardly be chosen for the pencil of an artist; and a faithful delineation of the rugged and wild majesty of the mountain scenery here on the one hand, with the still calm of the waters of the lake on the other, would give an additional charm to the picture."

In the account of the cure of the demoniacs, it is stated the devils entered into "a herd of swine," who immediately ran with violence down the mountain and plunged into the sea. But the sea of Tiberias is five or six miles from Gadara, whereas the account might seem to indicate that it was near by. You will observe, however, that Matthew states that the herd of swine were "a good way off." Mark simply says, "there was nigh unto the mountains a great herd of swine feeding," &c. Luke says the "swine were feeding on the mountain," but gives no indication of their distance from Gadara. The truth is, if Gadara occupied the site of Um Keis, the sea was about six miles distant, and with this the Scripture narrative accords. Mr. Buckingham, standing on the hill occupied by Um Keis, and describing the prospect, says: "On the north-west, in a deep hollow, surrounded by lofty hills, was the sea of Galilee, or Lake Gennesareth."

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## LECTURE XXV.

### CITIES OF PALESTINE BELONGING TO THE FOURTH PERIOD, SO FAR AS REFERRED TO IN THE NEW TESTAMENT HISTORY—CONTINUED.

26. *Cæsarea Philippi* was situated at the easternmost source of the Jordan, in the plain at the foot of one of the lofty branches of Lebanon, or rather Hermon, about 90 geographical miles north of Jerusalem. Among the Greeks and Romans it was called *Paneas*, because dedicated to the heathen god *Pan*. In the face of the perpendicular rock directly over the spacious cavern from which the Jordan issues, are niches apparently to receive statues. Each niche has an inscription, now almost entirely obliterated, but Burckhardt copied among other fragments from one of them distinctly the Greek words *ἱερευς θεου Πανος*, *priest of the god Pan*, which the editor of Burckhardt conjectures to have been annexed to a dedication (perhaps of a statue) by the priest of Pan. So also the cavern and the mountain rising above it were called *Panium*, as being sacred

to Pan. The city, in later times, was much enlarged and beautified by Philip the tetrarch, (see Luke iii, 1,) who called it *Cæsarea*, in honor of the emperor Tiberius Cæsar, adding at the same time the cognomen *Philippi*, to distinguish it from Cæsarea of Palestine on the Mediterranean coast, south of Carmel. It was a place of some note, and the surrounding scenery was quite romantic and beautiful. The present name of the city is *Banias*, which is merely the Arabic pronunciation of Paneas. It now contains only about 150 houses, and its mean and destitute condition contrasts strikingly with the richness and beauty of the surrounding country. Among its ruins are many remains of ancient architecture, attesting the former grandeur of the place. Our Saviour visited Cæsarea Philippi soon after the miraculous feeding of the four thousand, and as he approached the city the interesting conversation with his disciples ensued, recorded Matthew xvi, 13–28; Mark viii, 27–38; which by a comparison of Luke ix, 18–27, we find to have occurred after they had enjoyed a season of private prayer together.

27. *Nain* was a town situated on the northern slope, near the base of the little Hermon, (see Map No. 11, Tribe of Issachar,) about 3 miles south by west from Tabor. It was recognized by the Crusaders, and has been mentioned by most modern travelers to the present day. It is now an insignificant hamlet, containing only a few families. It is called by the Arabs, *Nein*. Here occurred the affecting scene of our Lord's raising the widow's son. Luke vii, 11–16.

28. *Ænon*, near to Salim, was one of John's baptismal stations, selected on account of its excellent springs of water, as the words "much water," literally "*many waters*," indicate. John iii, 23. Its exact location is not known, though Eusebius places it eight Roman miles south of Scythopolis, or Bethshean, and fifty-three north-east of Jerusalem. (See under Salim.)

29. *Salim* was near to Ænon, where John baptized. John iii, 23. Nothing further is known of its site or history, unless possibly it may be the Shalim, a city of Shechem, to which Jacob came, after his return from Padan-Aram. Genesis xxxiii, 18. Here, on one of the hills, about five miles east of Shechem, stands a village which Dr. Robinson saw, still called *Salim*.

30. *Bethany* was situated on the eastern slope of the Mount of Olives, in a shallow wady, about two miles from Jerusalem, in a direction nearly south-east from that city. The evangelist John says, it was "about fifteen furlongs" from Jerusalem, which corresponds to the above estimate of Dr. Robinson. John xi, 18. This village is noted in Scripture for its being the native place of Martha, and her sister Mary, and their brother Lazarus, whom Christ raised from the dead. John xi, 1, 43, 44. An intimate friendship subsisted between these persons and our Saviour, on which account Jesus often went to Bethany to lodge,

during his visits to Jerusalem. Matthew xxi, 17, and xxvi, 6; Mark xiv, 3; John xii, 1. Bethany lies on the direct road from Jerusalem to Jericho, and thus our Lord visited the village on his journey from Jericho to Jerusalem. Mark x, 46, and xi, 1. It was in the neighborhood of Bethany that our Lord ascended to heaven from Mount Olivet. Luke xxiv, 50, 51.

"The modern Arabic name of the village is *el-Aziriyeh*, from *el-Azir*, the Arabic form of Lazarus. The name Bethany is unknown among the native inhabitants." "Bethany is a poor village of some twenty families; its inhabitants apparently are without thrift or industry. In the walls of a few of the houses there are marks of antiquity—large hewn stones, some of them beveled; but they have all obviously belonged to more ancient edifices." The superstitious monks have, as a matter of course, traditions respecting the localities of the houses of Mary and Martha, and of Simon the leper, and also of the sepulchre of Lazarus, but they are all unworthy of credit.

31. *Bethphage* was a little village not far from Bethany, probably a little farther east, on the Jericho road. Our Lord in coming from Jericho to Jerusalem passed Bethphage, Matt. xxi, 1; and seems to have passed it before he reached Bethany. Luke xix, 28, 29. No trace of the village of Bethphage now exists.

32. *Emmaus* was sixty furlongs, or about seven and a half miles, from Jerusalem, but its exact location is not known. To this village two disciples were journeying when our Lord talked with them by the way, after the resurrection. Luke xxiv, 13–31. There was another city of Emmaus, called by the Greeks and Romans *Nicopolis*, about twenty miles north-west from Jerusalem. But this city is not alluded to in the New Testament.

33. *Lydda*, same as Lod, Lecture XVII, sec. 31, which see.

34. *Saron* seems to have been a town not far from Lydda, which gave name to that beautiful plain along the Mediterranean coast between Joppa and Mount Carmel, called Sharon in the Old Testament. (See SHARON, Lect. XIII, sec. 3.) The raising of Eneas from the dead by Peter caused "all that dwelt in Lydda and Saron to turn to the Lord." Acts ix, 35.

35. *Antipatris* was built by Herod the Great, on the site of a former place, called *Caphar Saba*. It was named in honor of Herod's father, Antipater. The spot was well watered and fertile. A stream flowed round the city, and an extensive grove was near. The town stood about eighteen miles north-east of Joppa, and about twenty-four English miles from Cæsarea. The place seems to have dropped its name Antipatris, conferred on it by Herod, and to have resumed its ancient name Caphar Saba, which still exists, says Dr. Robinson, under the Arabic form, *Kefra Saba*. To Antipatris the soldiers brought the apostle

Paul by night from Jerusalem, and there left him with the escort of horsemen, to be conducted to Cæsarea, while they returned, doubtless by the way of Beth-horon. Acts xxiii, 31, 32.

36. *Cæsarea*, called *Cæsarea Palestina*, or *Cæsarea of Palestine*, to distinguish it from Cæsarea Philippi, was situated on the coast of the Mediterranean, about thirty geographical miles north of Joppa. It was built by Herod the Great, about twenty-two years before the birth of Christ, upon a site formerly occupied by a town called Strato's Tower. At the same time Herod constructed a semi-circular mole of immense blocks of stone, sunk to the depth of twenty fathoms in the sea, inclosing a capacious and perfectly safe harbor for ships, which entered at the opening left at the north. Within twelve years from the commencement the whole was finished, and Cæsarea took its rank as the Roman metropolis of Palestine. It was a rich city, with many costly edifices and theatres. It received its name in honor of the emperor, Augustus Cæsar. Jews and Romans inhabited it, and their rival claims to priority as citizens led to the most bitter animosities and unhappy feuds. The Jews claimed that a Jew built the city, and the Romans, conceding this, contended that it was, nevertheless, built for the Romans. The right of possession was at length decided in favor of the Gentiles, by the emperor Nero. Vespasian raised the city to the rank of a Roman colony, and the Gentile party, far outnumbering the Jews, prevailed. The outbreaks between the parties at length gave rise, according to Josephus, to the last fatal war of the Jews with the Romans. At its commencement, the Gentiles of Cæsarea arose and massacred all the Jewish citizens, to the number of 20,000.

Cæsarea is the scene of many interesting events recorded in the New Testament history. Philip the evangelist first preached the gospel in this city, Acts viii, 40; where also he resided. Acts xxi, 8. When Saul (Paul) first visited Jerusalem after his conversion, to escape a conspiracy of the Jews, the brethren "brought him down to Cæsarea, and sent him forth (by ship) to Tarsus." Acts ix, 30. It was in Cæsarea that Cornelius the Roman centurion lived, and here Peter preached to him and his house the gospel of Christ, (Acts x,) and thus gathered the first fruits from the Gentiles. Here also, in the amphitheatre built by his father, Herod Agrippa addressed the citizens in the audience of the Phœnician ambassadors, and for his impiety was smitten of God and died. Acts xii, 19–23. Paul occasionally visited Cæsarea in his voyages to and from Europe and Asia Minor, and here was a church of some strength, among whom were Philip the evangelist, his four daughters who were prophetesses, and the prophet Agabus, who also foretold to Paul that he would be bound at Jerusalem, "and delivered into the hands of the Gentiles." Acts xviii, 22; and xxi, 8–16. This

prophecy was sadly fulfilled, for it was on that visit to Jerusalem that Paul was arrested in the temple by the Jews, who determined his instant death; but being rescued by the Roman garrison, who were always quartered in the tower of Antonia, adjoining the temple, he was conducted safely to Cæsarea, to be tried by Roman law. Here he remained two years a prisoner, owing to the cupidity and unjust delays of his judges, during which he spoke before Felix, Festus, King Agrippa, and many other great personages. After this he was sent to Rome, on an appeal to Nero Cæsar, where he was detained two years longer a prisoner. You will find the account of these transactions in the latter part of the Acts of the Apostles, commencing at chap. xxi, 17.

Cæsarea is still called by the Arabs *Kaisariyeh*. Mr. Buckingham visited it, and describes its present state as one of "almost utter demolition, abandoned long since to silent desolation." Dr. Clarke, who viewed it as the vessel lay becalmed off the coast, says: "The remains of this city, although still considerable, have long been resorted to as a quarry, whenever building materials are required at Acre, (Accho.) Djezzar Pasha brought from thence the columns of rare and beautiful marble, as well as the other ornaments of his palace, bath, fountain, and mosque at Acre. The place at present is inhabited only by jackals and beasts of prey. As we were becalmed during the night, we heard the cries of these animals until daybreak. Pococke mentions the curious fact of the existence of crocodiles in the river of Cæsarea. Perhaps there has not been, in the history of the world, an example of any city that, in so short a space of time, rose to such an extraordinary height of splendor, or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cry of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace remains."

The following cities, though mentioned in the New Testament, have been noticed elsewhere in this work as belonging to an earlier date of Hebrew history; namely, Bethlehem, Sychar, (same as Sichem or Shechem,) Sidon, Gaza, Jerusalem, Rama, Jericho, city of Ephraim, and Arimathea, (see Rama of Samuel.)

The reader will find the places of these cities in the work by referring to the index.

# Part Second.

# BIBLE HISTORY OF PALESTINE.

MAP No. 2.
CANAAN & OTHER COUNTRIES,
Illustrating the
PATRIARCHAL HISTORY.
Haran or Charræ
Nineveh
63 Long. 64 east 65 From 66 Ferro 67
ARAM
OR
SYRIA
MESOPOTAMIA
ASSYRIA
MEDIA
ELAM
PERSIA
Tadmor or Palmyra
Damascus
Sidon
Tyre
Dan
Ashtaroth-Karnaim
Babylon
Achmetha or Ecbatana
Shushan or Susa
MEDITERRANEAN or GREAT SEA
EAST COUNTRY
DESERT OF ARABIA
Bethel
Salem
Jericho
Hebron
Beersheba
Zoar
Zoan
Kadesh
Egypt
Rameses
Desert of Paran
Mt Sinai
Mt Hor
RED SEA
ARABIA
HAVILAH
PERSIAN GULF
43 Long. 44 east 45 From 46 Green 47 wich 48
Pub. of Sarony & Major.

# PART II.

# BIBLE HISTORY OF PALESTINE.

## First Geographical Era,

EMBRACING A PERIOD OF 470 YEARS; FROM THE CALL OF ABRAM, A. M. 2083, TO THE ARRIVAL OF THE ISRAELITES AT THE BORDERS OF CANAAN, UNDER THE CONDUCT OF MOSES, A. M. 2553.

### LECTURE XXVI.

#### OUTLINES OF HEBREW HISTORY DURING THE FIRST GEOGRAPHICAL ERA.

1. The history of the Holy Land properly dates at the immigration of Abram, A. M. 2083. When the patriarch halted at Sichem, he found the Canaanites already settled in different sections of the country; but the manner in which this notice of their settlements is given, as well as the allusions to them in the subsequent part of Genesis, clearly intimate that they had but recently arrived. Gen. xii, 6. These Canaanites, according to Herodotus, had emigrated from the Arabian shores of the Red Sea, to which place they had originally come from Shinar, after the confusion of tongues. In the time of Abram they were but feeble pastoral tribes, dwelling together in cities or villages, generally walled or otherwise fortified, and pasturing their flocks and herds in the neighboring country. Territorial possessions, at this early period, had not been formed, and the land was used in common by the several tribes, or clans, as convenience or necessity required. The wealth of the times was mainly restricted to such articles as characterize every pastoral people, consisting mainly of herds and flocks, with some gold and silver. Gen. xiii, 2. Coined money was not yet in use, and their gold and silver were valued by weight. Gen. xxiii, 16.

2. The government of this age was mostly patriarchal, the father of the family, or tribe, being regarded as the chief in all matters civil and religious. His authority was entirely founded on the natural respect paid to age and rank, strengthened by a few simple conventional rules. Written constitutions were unknown; and the power of the state seems to have been divided

between the father, or king, or the elders of the tribe, on the one hand, and the body of the people on the other. The people were directly consulted on all matters of importance, and often discovered an insolent consciousness of their power by acting without respect to the wishes of their chief. The councils of the prince, or elder, with his people were held at the gate of the city. Gen. xxiii, 10; xxxiv, 20; Ruth iv, 4.

3. At this early period the family of Noah were considerably spread abroad, and infant nations were springing up in different parts of southern and western Asia, and in eastern and northern Africa. Some account of the origin of the earlier nations is given in the tenth chapter of Genesis, which you should carefully study, with a map and critical commentary, or other helps before you. In the east, settlements were formed as far as India, and even China; which seems to prove that some portions of Noah's family, possibly Noah himself, must have emigrated directly from Ararat eastward before the confusion of tongues, while the rest "journeyed from the east to Shinar." Gen. xi, 2. In the country of the Euphrates and Tigris the foundations of the Babylonian and Assyrian empires were laid. Egypt had attained a settled form of government and made some advances in the arts, and was undoubtedly, at this time, the most powerful kingdom in the world. The family of Cush had peopled the coasts of Arabia, and, crossing the straits of Babelmandel, had spread themselves in the African Ethiopia. Three generations later, being the seventh generation from Noah, the Joktanites followed the same track of emigration from Shinar to Arabia; but finding the coast country pre-occupied by the Cushites, they boldly penetrated the mountainous districts of the interior of Arabia, "and had their dwelling from Mesha, as thou goest unto Sephar, a mount of the east." Gen. x, 30. The families of Japhet had colonized northward as far as the Asiatic Sarmatia, and westward through Lesser Asia as far as the shores of the Ægean Sea. About the time of Abraham's death they crossed the sea, and founded the city of Argos in the Peloponnesus. Thus, in a little more than four centuries after the flood, the earth began to be replenished with inhabitants, and society began to resume in many parts a settled form.

4. In regard to the general state of religion, it appears evident, that though symptoms of decline appeared, yet the world was not generally idolatrous. The inhabitants of Canaan were not at this time idolaters. In several places there was an alarming defection of morals, which seems to have been checked by the terrible example of the "cities of the plain;" but the period of their debasing superstitions had not yet arrived. Abimelech, king of the Philistines, feared God, and called his people "a righteous nation." Gen. xx, 3, 4. Melchizedek, king of Salem, was an illustrious example of piety. Gen. xiv, 18–20. The in-

tercourse of Abraham with the Hittites shows them to have been a simple and upright people, (Gen. xxiii, 7–16;) and even in Egypt the true God was still known and revered. Gen. xii, 17–19. Sabianism, or the worship of the heavenly bodies, the oldest and most inveterate form of idolatry, had already made its appearance in Arabia and the east, as we gather from Jewish tradition, and from the book of Job, who lived about this time; or, as Dr. Hale contends, prior to Abraham. Job xxxi, 26–28. The general state of religion, as well as of government and the arts, was very different in the time of Abraham from what we find four centuries afterward, when Moses led the Israelites out of Egypt. In Abraham's time "the iniquity of the Amorites was not yet full." Gen. xv, 16. In Moses' time it was.

5. On his arrival in Canaan, Abram found a grievous famine wasting the land, and without loss of time continued his journey down to Egypt. Returning the following year, after having revisited Bethel, he fixed his station at Mamre, a branch of the beautiful valley of Hebron. During the nine years following we hear nothing of Abram; but at the expiration of that term an event happened, memorable in the annals of the times, which brought Abram into a new light before the tribes of Canaan, and established his reputation as "a mighty prince." This event was the invasion of Chedorlaomer. The sacred historian says little of this prince. He is abruptly introduced, and as abruptly dismissed; but from the notices given, we are left to infer he was a person of no ordinary note in those times. Chedorlaomer was king of Elam, a province in its strictest sense, the same as was afterwards called *Elymais* by the Greeks, lying along the eastern bank of the Tigris, near its mouth. In Scripture, however, Elam generally answers to Persia. Aramphel, one of Chedorlaomer's allies, was king of Shinar, a beautiful district embracing the champaign country of the Euphrates, afterwards called *Babylonia*. Arioch, the second ally, was king of Ellassar, probably somewhere in Syria, adjoining the dominions of the former two kings; while Tidal, the third ally, was "king of nations;" that is, of various tribes or clans, of whose locations we know nothing. Now, as the countries over which these kings ruled embraced the best populated districts and the most powerful monarchies of the east, and as Chedorlaomer was evidently the leading spirit of the alliance, it seems evident that he must have been the chief monarch of the east. Accordingly, Dr. Shuckford has identified him with Ninyas, the fourth sovereign of the old Assyrian empire. A few facts will serve to explain this interesting affair of Abram with the eastern kings.

6. While Nimrod tyrannized at Babylon, where he founded his kingdom about A. M. 1771, (Gen. x, 8–10,) Asshur emigrated to the north and built Nineveh and other cities, (verses 11, 12,) and thus founded the old Assyrian empire, of which Nineveh

was the capital. Asshur died about A. M. 1979, and was succeeded by his son Ninus, who engaged in foreign wars, subdued the kingdom of Nimrod, and extended his dominions from Egypt to the river Indus. Ninus died while his son Ninyas was a minor, and his wife Semiramis took the reins of government. She was a woman of extraordinary ability and unbounded ambition; but in her old age she became unpopular with her subjects, and resigned the government in favor of her son Ninyas, A. M. 2073, ten years before Abram entered Canaan. Ninyas fixed the seat of his government in the province of Elam. In the seventh year of his reign he made a tour through the western part of his dominions, and subdued the "cities of the plain," Sodom, Gomorrah, Admah, Zeboim, and Belah, which seem to have sprung up since the conquests of his father Ninus and his mother Semiramis. Four years after this expedition, God calls Abram from Ur of the Chaldees to go into the land of Canaan. Thirteen years after the subjugation of the "cities of the plain" they revolt, and the following year Ninyas, or Chedorlaomer, with three of his tributary princes, march into Canaan to recover the revolted cities. Gen. xiv, 4, 5. Having overrun and pillaged all the country east of Jordan, together with Arabia Petræa, they return northward as far as Engedi, where, in a pitched battle with the kings of Sodom and Gomorrah and their allies, they obtain a decisive victory. They now pillage the cities, take numerous captives, among whom are the unfortunate Lot and his family, and immediately set out upon their return to their native country.

7. Meanwhile Abram, who was all this time in Hebron, about twenty-five miles from the scene of action, being informed of the captivity of his nephew Lot, arms three hundred and eighteen of his own servants, together with others belonging to the Hittite princes, Aner, Eshcol, and Mamre, and boldly pursues the invaders to Dan. Here, by a skillful manœuvre and vigorous attack by night, while the enemy lay careless and unsuspecting, exhausted by reveling and fatigue, he routed the entire host, and pursued them to the neighborhood of Damascus. This is the last we hear of Chedorlaomer, the great monarch of the East. He retreated to his dominions without renewing the war.

8. On his return, Abram was met and honored by several princes of the land, among whom was the illustrious Melchizedek. Having returned the captives and spoils which he had retaken from Chedorlaomer, Abram repairs without ostentation to his quiet home under the terebinth-tree in the vale of Hebron. Here he passed the next fifteen years of his life, with few incidents, which you may readily gather from the inspired narrative. The time had now arrived for the execution of the divine judgments upon Sodom and the other cities of the plain, and in

connection with the account given of their overthrow by Moses I will add a few statements.

9. You will perceive the river Jordan is represented on the map as flowing without interruption till it empties into the Red Sea. You will also perceive the cities Sodom, Gomorrah, Admah, Zeboim, and Zoar, to be situated along the valley of Jordan, and all, except Zoar, to be included within the present limit of the Dead Sea, which is here represented by dotted lines. This we suppose to represent the state of things before the catastrophe of Sodom. The valley in which these cities were situated was called "the plain of Jordan," (Gen. xiii, 10, 11,) which is a clear intimation that the Jordan then flowed through it. It was also called the "vale of Siddim." Genesis xiv, 8, 9. This valley was greatly celebrated for its beauty and fertility, owing to its plentiful irrigation by the waters of the Jordan; for it is said to have been "well watered everywhere before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, (that is, the garden of Eden,) like the land of Egypt." Gen. xiii, 10. Now we know the garden of Eden was watered by the river that passed through it. Gen. ii, 10. So also Egypt is watered and enriched by the overflow of the Nile. Thus was this beautiful vale of Siddim watered by the Jordan and its tributaries, which descended from the adjacent mountains. But when the cities of the plain were destroyed, God overthrew also the plain itself, (Genesis xix, 25,) and turned the surrounding country into a desert abounding in salt and sulphur, Deut. xxix, 23; so that it became, and still remains, uninhabitable. Isa. xiii, 19, 20; Jer. i, 40.

10. It appears, therefore, most probable that, at the overthrow of Sodom, the valley was sunk by an earthquake, so as to form the present bed of the Dead Sea. Into this receptacle the waters of the Jordan thereafter emptied. This earthquake might have been attended with other volcanic effects, among which may be reckoned the vast quantities of fossil salt found in this region. The mountain on the south-west shore of the Dead Sea is a solid mass of rock salt; and the region of the south and south-east, adjacent to the sea, abounds in springs and brooks of water so saturated with salt as to be unfit for use. The brimstone, too, is so plentiful that the Arabs gather it for the manufacture of a coarse kind of powder. These effects seem to have been produced by volcanic agency at the time of the overthrow of Sodom, and the supposition is corroborated, not only by all the facts in the case, but by all analogous facts which scientific observation has disclosed in other portions of the globe. When Abram, who was still in Hebron at the time of this event, went out upon the hill about five miles east of the city, whence the traveler still obtains a view of the region of the Dead Sea, he beheld "the smoke of the country going up

as the smoke of a furnace." Gen. xix, 28. This is exactly the phenomenon that would have resulted from a terrific earthquake, attended with extensive eruptions of the earth's surface. Palestine is now, and always has been, subject to earthquakes.

That the Jordan anciently flowed into Arabia, and emptied into the Gulf of Akkaba, as represented on the map, is also inferred from the fact that there is a natural continuation of the valley of the Jordan, between two parallel ranges of mountains, from Mount Lebanon to the Dead Sea. These mountains are evidently much older than the bed of the sea. The extraordinary discoveries of Professor Robinson in the Arabah, and of Lieutenant Lynch in the Jordan and Dead Sea, seem to set this matter at rest, and wonderfully corroborate the Mosaic account. Lieutenant Lynch found unexpectedly "a sudden breakdown in the bed of the Jordan, between the Jabbok and the Dead Sea." He also found the bed of the Dead Sea, at its northern end, in a line corresponding to the bed of the Jordan, and also to the bed of the Wady el-Jeib south, to be depressed thirteen hundred feet below the surface. This central depression extends to the latitude of Ain Jiddy. On either side, and south of it, the bed of the sea is much more elevated. These facts clearly indicate a great subsidence of the ancient bed of the Jordan, and of the Jordan valley, making the lowest point of the submergence in the latitude, and a little north, of Ain Jiddy. Corresponding with this supposition, we find also a peculiar conformation of the Arabah (the southern section of the ancient Jordan valley) till we reach the vicinity of the Gulf of Akkaba. A little north of the Gulf of Akkaba this valley begins to slope northward, and from that point drains the waters of the Arabah and the surrounding mountains, through the Wady el-Jeib, into the Dead Sea. About ten miles south of the Dead Sea the valley again suddenly breaks down northward from fifty to one hundred and fifty feet. Thus we see that the valley of the Jordan, from the vicinity of the Jabbok on the north, to that of Akkaba on the south, has been suddenly and violently sunk, in several places breaking down the ground in almost perpendicular cliffs, to the total depth of fourteen or fifteen hundred feet, the deepest point of the depression being the central line of the northern section of the bed of the Dead Sea. I cannot withhold from the reader the very clear and interesting statements of Lieutenant Lynch on this subject.

"The inference from the Bible," says he, "that this entire chasm was a plain sunk and '*overwhelmed*' by the wrath of God, seems to be sustained by the extraordinary character of our soundings. The bottom of this sea consists of two submerged plains, an elevated and a depressed one; the first averaging *thirteen*, and the last about *thirteen hundred*, feet below the surface. Through the northern, the largest and deepest

one, in a line corresponding with the bed of the Jordan, is a ravine, which again seems to correspond with the Wady el-Jeib, or ravine within a ravine, at the south end of the sea.

"Between the Jabbok and this sea we unexpectedly found a sudden breakdown in the bed of the Jordan. If there be a similar break in the water-courses to the south of the sea,* accompanied with like volcanic characters, there can scarce be a doubt that the whole Ghor has sunk from some extraordinary convulsion, preceded, most probably, by an eruption of fire, and a general conflagration of the bitumen which abounded in the plain.

"But it is for the learned to comment on the facts we have laboriously collected. Upon ourselves the result is a decided one. We entered upon this sea with conflicting opinions. One of the party was skeptical, and another, I think, a professed unbeliever in the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record with diffidence the conclusions we have reached, simply as a protest against the shallow deductions of *would-be* unbelievers."

If the Jordan did not anciently flow into Arabia, then there must have existed a small body of water, answering to the northern section of the present Dead Sea, which received the waters of the Jordan; while the southern section of the valley answered to the "vale of Siddim." In this case, after the overthrow of Sodom, the valley must be supposed to have been sunk merely to admit of an extension of the previous sea. The former hypothesis, however, appears much more tenable than the latter, in view of all the facts in the case.

11. The mountainous district of Hebron is unsuitable to extensive pasturage, and the great increase of Abram's herds and flocks induced him now to seek a more convenient locality. The fate of the cities of the plain, also, may have made him more willing to remove farther from this scene of terror. Immediately, therefore, he commences his journey south-westerly to the more open country of Gerar. Genesis xx, 1. The plain country in the south-west of Palestine was already occupied by the Philistine colony, who had recently emigrated from the borders of Egypt, and were governed by chiefs who assumed the common appellation of Abimelech. (For an account of the Philistines, see Lect. XXII, sec. 8.) Here, the year following the patriarch's arrival, Isaac was born; and here, at his favorite station at Beersheba, he sojourned during most of his subsequent life.

12. Abraham and Isaac sojourned entirely in the southern part of the land, making Hebron, Beersheba, and the valley of

* We have just seen, on the authority of Dr. Robinson, that there is exactly such a break in the valley south of the sea.

Gerar, their principal stations. Jacob, on his return from Padan-aram, with the practical forethought for which he was so remarkable, determined to fix himself more in the centre of Palestine, as being more favorable to the possession of the country, according to the original grant of the covenant made with Abraham. To this end he made a purchase of land, and effected some improvements, in the valley adjacent to the city of Shechem. Genesis xxxiii, 18–20. But the rash and cruel procedure of Simeon and Levi towards the Shechemites obliged him to relinquish his designs, and remove southward to the old patriarchal stations, which he thenceforward occupied till the day of his departure to Egypt. Gen. xxxiv, xxxv.

13. About one hundred and ninety-two years after Abram entered Canaan, Joseph, the youngest son of Jacob, save Benjamin, was sold by his brethren to the Ishmaelites, and was carried as a slave into Egypt. Here, by an extraordinary providence, he was raised to an exalted station, and became the saviour of his family. The Book of Genesis closes with an account of Joseph's death, seventy-one years after the settlement of Jacob's household in Goshen, on the eastern border of Egypt. On their arrival at Egypt, Jacob's family numbered seventy souls. Here they increased in wealth and numbers, under the protection of the powerful government of the Pharaohs, till they became sufficiently numerous to be organized into a body politic, and to take the position for which Providence designed them.

The details of the patriarchal history you will readily gather from the Book of Genesis. It is not in accordance with my plan to supersede the reading of the sacred narrative. I aim only to supply the general connecting links of history, with such other suggestions as are deemed of most historical importance. The facts in the latter part of Genesis, so far as they relate to Hebrew history, are few and simple.

14. After the death of Joseph, which took place about A. M. 2369, the Israelites continued to enjoy prosperity for about fifty-eight years. At the expiration of this time "there arose a king over Egypt who knew not Joseph," (Ex. i, 8,) who was unmindful of the services which Joseph had rendered to the nation. This new king seems to have belonged to a new dynasty, probably of foreign extraction, who, beholding a nation growing up on his eastern frontier, and fearful lest the growing strength of the Hebrews might one day tempt them to turn their arms against the state, adopted the policy of oppressing them, with a view to diminishing their numbers, and subduing their spirit. In the midst of these persecutions Moses was born, and, by a singular train of events, was advanced to the honor of an adopted son of Pharaoh, and became heir-apparent to the crown of Egypt. Moses was descended from the house of Levi, the tribe which was afterwards set apart for the priesthood, and

though he was educated in all the wisdom of the Egyptians, and had distinguished himself by "mighty deeds," (Acts vii, 22,) yet, having arrived at mature age, he relinquished the honors of the court, and identified himself with his own oppressed people. Heb. xi, 24–26; Acts vii, 23. He had doubtless received intimations of the divine purpose to rescue from bondage, through him, the chosen seed; but the time had not yet fully arrived for the consummation of this wonderful design. Moses, however, seemed impatient under a view of the wrongs inflicted upon his brethren, and, by a premature interference in their defense, exposed himself to the jealousy and indignation of the king, and was obliged to fly from Egypt. During the forty years following, Moses sojourned in Midian, on the eastern gulf of the Red Sea, having evidently abandoned all hope of delivering his people, quietly pursuing the shepherd's life as the son-in-law of Jethro, priest of Midian. Ex. i, 11–22. But the time had now fully come for the release of God's people, and Moses, in obedience to the divine call, returns to Egypt to execute his new and important commission. Ex. iii and iv. After a series of stupendous miracles, he at length leads forth the Israelites with all their substance. The exodus of the Israelites took place A. M. 2513. Exodus v–xiii.

15. At the time of their departure from Egypt, you must consider the Hebrew nation as having been debased by a most galling servitude of eighty-six years. During this servitude they had been much scattered, laboring at the public works in various parts of the land, and mingling with the various forms of the prevalent superstition. Under these circumstances, though they still retained the general features of the patriarchal religion, yet they had suffered an alarming declension of morals and of religious faith. They were unfit for the purposes for which Providence designed them, and nothing would conduce to their reformation so much as separation from the world of idolaters, with full leisure to meditate. They had not, moreover, received their organization either as a political or a religious body, and were unprepared for their settlement in Canaan. Furthermore, had the Israelites pursued the direct caravan route from Egypt to Canaan, along the southern shore of the Mediterranean, they would not only have arrived at Canaan without any preparation for a quiet settlement, but would have encountered the Philistines on their first approach—an enemy scarcely less to be dreaded than the Egyptians. Under these circumstances, God took the people under his immediate direction and discipline, and Moses was directed to lead them about by Mount Sinai, and through the desert of Arabia Petræa. Exod. xiii, 17, 18. On the fifteenth day of the third month, just two months after their departure from Egypt, the children of Israel reached Sinai, and encamped in the broad valley before the

mount. Exod. xix, 1, 2. Here they remained a year and five days, while God delivered to Moses the entire law, embracing a complete moral, religious, and civil code. Thus supplied with the forms of religion and government, they break up their encampment at Sinai "on the twentieth day of the second month, (May,) in the second year" after their departure from Egypt. Num. x, 11, 12. Their route to Canaan lay along the head of the Gulf of Akkaba, through the great valley called by the Arabs *el-Arabah*. After nearly four months' journeying they reached Kadesh-barnea, a point quite in the border of Arabia, which afterwards bounded the Promised Land on the extreme south. It stood in the desert of Paran. Num. xii, 16, and xiii, 26. From thence Moses sent out twelve spies to view the land, who returned, after forty days, with such discouraging reports as completely dismayed the people. Num. xiii. In vain did Moses, seconded by Joshua and Caleb, attempt to appease the murmuring multitude, and rally their courage and confidence. They mutinied against God and Moses, and were sentenced to return and wander in the deserts of Arabia forty years, till all of that generation, from twenty years old and upwards, except Caleb and Joshua, should die. Num. xiv, 26–38. During the thirty-eight years following, we know little of the Israelites. A list of their encampments is given in Num. xxxiii, but little else is recorded of their history. Their wanderings were confined to the district of Arabia Petræa. In the fortieth year after their departure from Egypt, the Israelites find themselves the second time at Kadesh, "a city in the uttermost border of Edom." Num. xx, 1–16. Here Miriam dies, and here Moses supplies the people with water from the rock. It was in this transaction that he sinned by an impatient spirit, and by speaking "unadvisedly with his lips," for which he was not permitted to bring the people over Jordan. Num. xx, 1–13; Psalm cvi, 32, 33.

16. The period of their wanderings had now expired, and Moses was anxious to lead the Israelites at once into Canaan. But the position he occupied was unfavorable to an attack. On the south-west of Canaan, along the beautiful plain country skirting the Mediterranean, dwelt the Philistines, a people whom, as I above remarked, Moses had purposely avoided on his first approach. Directly north of the Israelitish camp lay the lofty mountains of southern Palestine, swarming with numerous and warlike tribes. In crossing the ridge of mountains that runs off in the direction of south-west from the southern shore of the Dead Sea, the traveler who passes from Akkaba to Hebron, takes his choice of the three principal mountain passes, called by the Arabs, *es-Sufah*, *es-Sufey*, and *Wady el-Yemen*. Through one of these he threads his way to the upper terrace, or steppe, in the mountain, where he comes out on the broad basin, or

valley, called in Scripture "the wilderness of Judah." (See this described Lecture XIX, sec. 4.) On one of these passes stood the ancient city of Hormah, or Zephath. (See under HORMAH, Lecture XXI, sec. 61.) To have attempted either of these passes, besides the difficulty of transporting baggage, and driving the flocks and herds, would have exposed the Israelites to the danger of being cut off by piecemeal. Indeed, it was in these defiles that the rebellious Israelites were "discomfited," when at their first approach, thirty-eight years before, they had attempted the conquest of the land, contrary to the order of Moses. Num. xiv, 45. Still another route, however, was left for Moses. East of the central roads lies the drear wilderness of Judah, but little frequented. Still eastward, along the shores of the Dead Sea, shut in by high mountains on the west, and the sea on the east, lies an accessible road, which has always been the favorite channel of ingress to the heart of southern Palestine, by the hostile hordes of Arabia. The Arabs to this day march up the western shore of the Dead Sea as far as *Ain-Jiddy*, (*En-gedi*,) then issue through a mountain pass into the more elevated desert of Judah, which is overlooked by still loftier hills farther west. Through this desert they steal their way, covered from observation by the mountains, till, falling suddenly upon the inhabitants, they secure their plunder and retreat again, often with impunity, to their native deserts. In this same way the Ammonites, Moabites, and Edomites, having leagued together against the kingdom of Judah, invaded the land in the days of the good Jehoshaphat. They came with such an immense army, that the Hebrews were unable to meet them, and so stealthily that they were not discovered till they had reached the desert about Engedi, within seven hours' march of Jerusalem. (2 Chron. xx, 1, 2.) Still this eastern path was unsafe for the Israelites.

17. Moses, therefore, though protected by a divine arm, did not deem it right to tempt the Divine Providence, by imprudently adventuring into the perils of a southern invasion of the land, and accordingly resolved to lead the people about on the eastern side of the Dead Sea, where the country is more open and accessible. In doing this his direct route lay through the eastern mountains of the Arabah, called in Scripture Mount Seir, and inhabited by the hardy Edomites. Moses, therefore, sends an embassy to the duke of Edom, desiring permission to pass through his country by the "king's high-way." This "king's way" was probably the same as is now called by the Arabs *Wady el-Ghuweir*—a valley which lay directly opposite to the Israelitish camp, eastward, "affording a direct and easy passage through the mountains to the table-lands above." This reasonable request was denied the Israelites, the duke of Edom at the same time displaying his military forces to protect his fron-

tier. Num. xx, 14–21. It was this unbrotherly refusal of the Edomites, which made it necessary for the Israelites again to take up their line of march southward, with a view to "compass" the range of mountains which they were not permitted to cross. This led them back quite to the shores of the eastern gulf of the Red Sea, imposing on them an extra journey, in going and returning, of not less than 150 miles. Deut. ii, 1. As they resumed their march southward, along the great valley Arabah, the Canaanites of the mountains pursued them and hung upon their rear, and took some of them prisoners. Num. xxi, 1–3. It was a moment of extreme trial to Israel. When they arrived opposite mount Hor they halted, while Moses, Aaron, and Eleazer ascend to the summit. Here Aaron dies. Num. xx, 22–29. The gloom now seems to thicken upon their prospects. They are journeying far from the land of their hopes, and their leaders are beginning to die. As they resume their march they yield to discouragement, and wickedly murmur, for which they are punished by "fiery serpents." Num. xxi, 4–6. When they had reached the southern limit of the Arabah they crossed the mountain range eastward, and then, turning northward, passed along the eastern border of Edom, till they arrived at the confines of Moab. This route is called by Moses, "compassing Mount Seir." Deut. ii, 1–3. Crossing the brooks Zered and Arnon, they finally enter the dominions of king Sihon, who at this time ruled the Amorites in the south-east section of the Promised Land. Deut. ii, 1–25.

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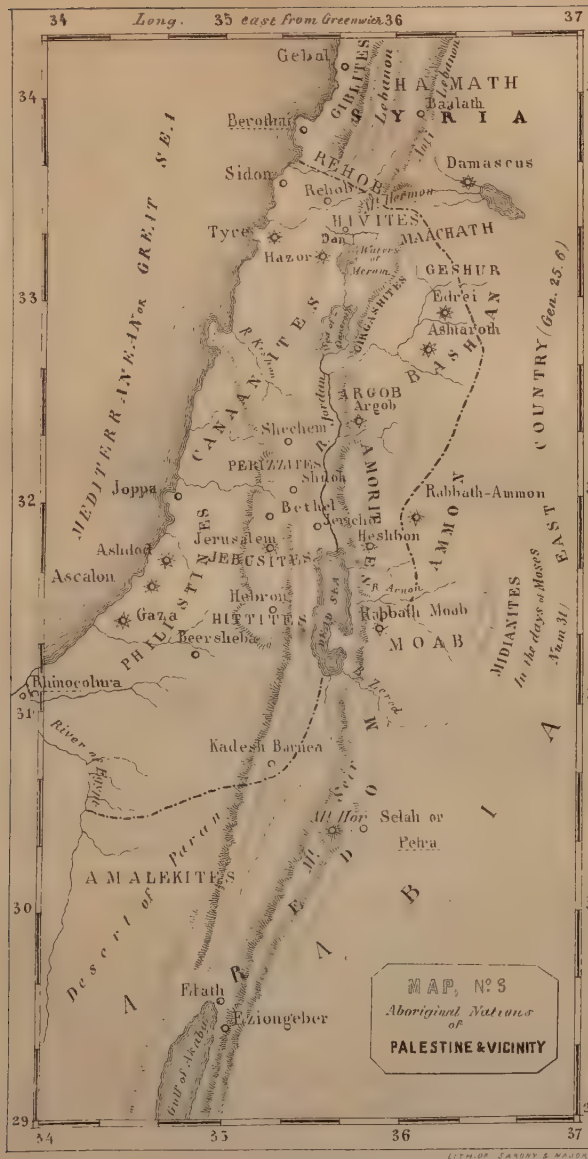
## LECTURE XXVII.

### ON THE ABORIGINAL NATIONS OF PALESTINE.

18. Having sketched the Hebrew history down to the time of the final approach of that people to Canaan, we will briefly pause, and review the state of the Canaanitish nations at this time.

Canaan, the youngest son of Ham, and grandson of Noah, peopled this country, and gave it his name. He was the father of eleven different tribes, (Gen. x, 15–18,) who settled within and about Palestine. They emigrated from Shinar after the confusion of tongues, (Gen. xi, 7–9,) how long after we know not; but when Abram entered the land, about three hundred and twelve years after the confusion of Babel, he found the nations of Canaan already occupants of the soil, (Gen. xii, 6,) though so feeble as to regard him with awe, and respect him as "a mighty prince." Gen. xxiii, 5, 6. Seven of the principal



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nations of Canaan were expelled by the Israelites; namely, the Canaanites, Perizzites, Hivites, Girgashites, Hittites, Jebusites, and Amorites. Deut. vii, 1; Acts xiii, 19. Besides these are also mentioned the Kenites, Kenizzites, Kadmonites, Rephaims, Giblites, Geshurites, Maachathites, and Philistines. But some of these lived upon, or mostly beyond, the border of Palestine. I will now speak of these nations severally, so far as they belonged to Palestine.

19. The *Canaanites*, in the time of Abraham's entrance into the land, were found about Sichem, (Gen. xii, 6;) the next year they were found about thirty miles farther south, in the neighborhood of Bethel and Ai. Gen. xiii, 3–7. In Moses' time they extended their borders from Jordan to the Mediterranean, (Num. xiii, 29;) so that in the time of Joshua, four hundred and seventy years after Abram entered the land, they had extended northward so as to hold the chief dominion of all the country west of Jordan and north of Sichem. At this time Jabin held the sovereignty, and reigned in Hazor, and at his summons the petty kings assembled their forces for war against Joshua. Josh. xi, 1–5. This tribe retained more of its original power after the conquest of Joshua than any of the other conquered nations. It still held important towns in the tribes of Manasseh, Ephraim, Zebulon, Asher, and Naphtali, (Judg. i, 27–33;) so that, about one hundred and thirty-four years after Joshua's victory, this same tribe collected together an immense army, made an invasion of the land, and regained all its former territory, and for twenty years mightily oppressed the northern tribes of Israel. Judg. iv, 1–3. At length, however, the Israelites assembled under the direction of Barak, and in a great battle upon the plain of Esdraelon, near the river Kishon, the Canaanites were entirely defeated and their army destroyed. Verses 13–16. In this war the tribes of Naphtali, Issachar, and Zebulon were chiefly engaged. Judg. iv, 10; v, 15–18. After this the Canaanites do not seem to have recovered much strength. This great battle is celebrated in that beautiful song of Deborah and Barak in the fifth chapter of Judges.

20. The *Hivites* were mountaineers, and dwelt in Mount Lebanon and Mount Hermon. Josh. xi, 3; Judg. iii, 3. The name *Hivites* means *serpents;* and this people seem to have taken this name from their habit of living in caves and dens of the mountains, somewhat like the serpents, though such people were elsewhere called by the Hebrews *Horites*, and by the Greeks *Troglodytes*. The Hivites were a numerous family. In Jacob's time a colony of Hivites dwelt in and about the village of Sichem, (Gen. xxxiv, 2,) far from the seat of their tribe. Their chief was Hamor, whom, with his son Shechem, and the men of the city, the sons of Jacob treacherously slew, and captured their whole tribe, in revenge of their sister Dinah. Verses 25–31.

The renowned city of Gibeon also, with its tributaries Chephirah, Beeroth, and Kirjath-jearim, were of the Hivite family. Josh. xi, 19; ix, 17. The name "Amorites," in 2 Sam. xxi, 2, is applied to the Gibeonites as a general patronymic of the Canaanitish nations, and not as distinctive of a particular tribe.

21. The *Girgashites* appear to have settled east and south-east of the sea of Galilee. They are supposed by Dr. Wells to have been a branch of the great family of the Hivites, as they are omitted in nine out of ten places in which the nations or families of Canaan are enumerated, while in the tenth they are mentioned and the Hivites omitted. The Girgashites are said, by some of the Jewish writers, to have been among those who retired into Africa on the approach of the Israelites, fearing the power of God. At the commencement of the Christian era, according to Josephus, nothing remained of this people but the name. The names of the cities Gadara and Gergesa, and of the people called Gadarenes and Gergesenes, (see Lecture XXIV, sec. 25,) on the east of Jordan, are supposed to have been derived from the ancient Girgashites. Our Saviour visited this region and cured the demoniac, and permitted the destruction of a large herd of swine, as a judgment on the degraded inhabitants, who, Josephus says, were mostly heathen. Matt. viii, 28–34; Mark v, 1–14; Luke viii, 26.

22. The *Perizzites* lived in the mountainous country between Sichem and Bethel, though their name signifies *inhabitants of the plains*. In the time of Abraham, we find them near Bethel. Gen. xiii, 3–7. In Jacob's day they were farther north, near Sichem, and somewhat powerful. Gen. xxxiv, 30; compare chap. xxxiii, 18. In Joshua's time they possessed the "wood-country" in the south and west of the portions allotted to Ephraim and Manasseh, and presented a formidable resistance to the power of those tribes. Josh. xvii, 14–18.

23. The *Jebusites* were a people of considerable power, one of the strongest tribes in the land. They inhabited south of the Perizzites, in the northern part of the district afterward given to Judah. Their chief city was Jebus, afterwards called Jerusalem. Josh. xv, 63; Judg. xix, 10, 11. In Joshua's time the king of Jerusalem was called "*Adoni-zedek*," which means "*Lord of justice*, or *righteousness*." This seems to have been a general title for their kings, adopted in honor of the illustrious king *Melchizedek*, or "king of righteousness," who reigned here in Abraham's time, when the city was called Salem. Gen. xiv, 18; Heb. vii, 1, 2. Adoni-zedek appears to have exercised a sort of supremacy over all the kings of that part of the land, for at his call they were assembled and confederated for war. Josh. x, 1–5. It was this confederacy that Joshua met and overthrew upon the plains of Gibeon, and in the valley of Ajalon. But,

although the Jebusites were defeated with great slaughter, and their kings slain, they still retained several places, particularly Jerusalem, which then comprehended only the stronghold of Mount Zion. This they retained till the time of king David, who captured it, and made it the capital of his kingdom. 2 Sam. v, 6–9. The enmity between the Hebrews and the Jebusites seems, however, to have greatly abated in after times, so that those of the latter nation who survived and lived among the Israelites, enjoyed the protection and immunities which the law awarded to citizens. Hence, in the latter part of David's life we find Araunah, a rich Jebusite, holding possession of part of Mount Moriah, where the temple of Solomon afterwards stood, but which at this time was outside the city wall; and we also find the king so sacredly respecting the rights of property in the foreigner, as to refuse to come into possession of the ground except by regular purchase. 2 Sam. xxiv, 18–24. After this affair we hear no more of the Jebusites.

24. The *Hittites*, or "children of Heth," inhabited the city and district of Hebron. With the Jebusites and Amorites they shared the mountainous district of the south, afterward allotted to Judah. Num. xiii, 29. Abraham was in friendly alliance with the three Hittite chiefs, Aner, Eshcol, and Mamre, who are called Amorites in Gen. xiv, 13; but this again is an instance where the name Amorites is used as a general name for the original inhabitants, and not to designate a particular tribe. So the word Canaanites sometimes denotes a particular tribe, and sometimes is used as a general appellation for all the original tribes. Abraham bought the field and cave of Machpelah, near Hebron, of the Hittites, for a family burying-place. Gen. xxiii, 2–20. The intimacy of the patriarchs with this tribe gave occasion to the eccentric Esau to marry two of their women, to the great grief of his parents. Gen. xxvi, 34, 35. Uriah, the husband of Bathsheba, and one of David's most faithful and valiant officers, being advanced to the honor of one of the "thirty" worthies of David's guard, was a Hittite. 2 Sam. xxiii, 24, 39.

Although this tribe was never very numerous, they still survived, and, in later times, not only preserved their national distinctness, but seem to have attained considerable military strength. We read of the "kings of the Hittites" in connection with "the Egyptians," and their name was a terror to the Syrian army. 2 Kings vii, 6. In the reign of Solomon they were employed to purchase Egyptian horses and chariots for the king. 1 Kings x, 29. It seems probable, however, that in the last two passages the name Hittite is employed as a general name of the aboriginal inhabitants of whatsoever particular tribe, just as it is in Josh. i, 4. These Hittites, or remnants of the aboriginal tribes, seem to have collected into a distinct community somewhere in the south of Palestine, where they were governed by their own

kings, but tributary to the Hebrews in the days of Solomon. 1 Kings ix, 20, 21.

25. The *Amorites* were a powerful and warlike tribe. They were settled in Abram's time about Hazezon-tamar, (Gen. xiv, 7,) which was afterward called Engedi. 2 Chron. xx, 2. Here they were captured by Chedorlaomer and his allies, of whom I spoke to you in the previous lecture; but after this the Amorites greatly increased, and being a hardy and cruel race, they pushed their conquests in different directions. They extended their borders on the west of the Dead Sea, and possessed themselves, for the most part, of the country along the coast, together with the southern part of Palestine, and many portions farther west, within the territories afterward allotted to Ephraim and Dan. Judg. i, 34–36. But this was not all; they crossed the Jordan near its mouth, attacked the kings of Moab and Ammon, and took from them all that territory lying between the brooks Arnon and Jabbok. Num. xxi, 26. By this bloody, though successful war, the Amorites possessed themselves of one of the most beautiful tracts of country in Palestine; but the war was so sanguinary and terrible, that the Amorites preserved the memory of it in a song, or brief heroic poem, to be recited and sung by them in after ages. The poem is so remarkable, both as a specimen of the rude poetry of early times, and as a literary relic of the almost perished history of the Amorites, that I will here transcribe it for your perusal. I give it in the translation of that eminent Hebrew scholar, Dr. Kennicott. You may compare it, if you please, with our common English Bible.

*Heroic Poem of the Amorites, in commemoration of their bloody war with the Moabites.*—Num. xxi, 27–30.

Come ye to Heshbon, let it be rebuilt;
The city of Sihon, let it be established.—Verse 27.

For from Heshbon the fire went out,
And a flame from the city of Sihon:
It hath consumed the city of Moab,
With the lords of the heights of Arnon.—Verse 28.

Alas for thee, O Moab!
Thou hast perished, O people of Chemosh!
He hath given up his fugitive sons
And his daughters into captivity,
To the king of the Amorites, Sihon.—Verse 29.

But on them have we lifted destruction,
From Heshbon even unto Dibon;
We have destroyed even to Nophah;
The fire did reach to Medebah.—Verse 30.

You must remember that it has always been a favorite custom with all nations, whether civilized or barbarous, to preserve the memory of important historical facts, especially military exploits, in poetry and song; and thus Moses says, in verse 27, that "they

that spoke in proverbs" among the Amorites, that is, the proverbialists or bards of their nation, preserved the history of this war in a poem which they sung. When Moses, in a great and bloody battle, had overthrown the Amorites east of Jordan, (Num. xxi, 21–25,) he transcribes this national ballad, which was currently understood by the people of his times, in order to vindicate more fully the right of the Israelites to the territory conquered from Sihon. The Hebrews were expressly forbidden to take any land from the Ammonites, Moabites, or Edomites, on account of an ancestorial relation to those nations. Deut. ii, 4–19. To prove, therefore, that this land was taken, not from the Moabites nor the Ammonites, who subsequently claimed it, (Judg. xi, 12–28,) but from the Amorites, Moses quotes this well-known poem. Having finished the quotation, he adds, in the very next verse, "Thus Israel dwelt in the land of the Amorites." This was the point he aimed to prove. In the same way Moses quotes the proverb, (Gen. x, 9,) to justify what he had said about Nimrod. In reading the poem, you will remark that verse 27 is a call upon the victorious Amorites to assemble and rebuild Heshbon, in order to make it the capital of Sihon. In verse 28, the utter desolation of Heshbon is celebrated. Verse 29 is a taunting lamentation over Moab, and also a triumph over it and its tutelary god, Chemosh, who had abandoned the Moabites to the sword of their enemies. Verse 30 celebrates the extent and terror of the destruction. But these cruelties were visited upon the Amorites in their turn, for they never recovered, east of Jordan, from the destruction of their nation by Moses.

26. I have now spoken to you of the principal nations of Canaan, which were expelled by the Israelites. The most powerful among them were the Canaanites, Amorites, and Jebusites; but remnants of all, or most of them, survived the wars of Moses and Joshua, and proved bitter enemies of the Hebrew commonwealth, and yet more subtle and deadly adversaries of the true religion. Josh. xxiii, 13; Judg. ii, 1–3; iii, 1–6. It was God's command to utterly extirpate them, (Deut. vii, 1, 2,) as a just punishment for their corruptions, (Lev. xviii, 24–28;) yet they were not to be destroyed all at once, lest the wild beasts should increase in the land. Deut. vii, 22. This fact proves also that they had opportunity to save themselves by flight, if they had been so disposed. These nations had made considerable progress in civilization; agriculture was in an advanced state among them, and they understood many of the useful arts of life. Prior to the conquests of the Hebrews, they certainly were not far behind the Egyptians; and had the government of the Canaanitish tribes been consolidated, as in Egypt, into one general, vigorous plan of administration, and not frittered away into so many petty independent sovereignties, they might have vied with the haughty Pharaohs in their improvement and their

strength. In the time of Solomon the remnants of these tribes were reduced to servitude, 1 Kings ix, 20, 21; and as late as the days of Ezra we find them still existing, unchanged in their inveterate habits of idolatry, and ensnaring the Jews, who had returned from captivity, by their intermarriages, (Ezra ix, 1, 2,) contrary to the solemn command of God. Exod. xxxiv, 11–16. After this period they lost their identity in their mixture with surrounding nations.

27. *Giblites.* In Joshua xiii, 5, this nation is enumerated among the tribes whose lands are assigned to the Israelites, though it does not appear that the latter ever dispossessed them. The city and district of the Giblites were called *Gebal*, and by the Greeks, *Byblos*, and pertained to the northern section of Phœnicia. Gebal was about forty miles north-east of Sidon, situated on the sea-coast. In 1 Kings v, 18, the word *Giblites* is translated in our English Bible, "stone-squarers;" they were employed in dressing the stones for the foundation of Solomon's temple. In Ezekiel xxvii, 9, we find "the ancients of Gebal, and the wise men thereof" among the ship-builders of ancient Tyre. In Psalm lxxxiii, 7, Gebal is mentioned among the nations who had confederated to destroy Israel. From its being associated with Moab, Ammon, and other Arabian tribes, some have supposed there might be another Gebal in Arabia; but this is not necessary to the interpretation of the passage, especially as the Phœnicians, or "inhabitants of Tyre," are also mentioned in the same verse as belonging to the same confederacy. Gebal still subsists under the name of *Jebail*.

28. I. *Kenites.* This people are mentioned among the nations whose land was given to Abraham by promise. Genesis xv, 19. But they seem to have become extinct before the time of Moses.

II. *Kenites.* There was a tribe of Midianites of this name, quite distinct from the tribe last mentioned. They were the family of Moses' father-in-law, who had accompanied the Israelites from Sinai to Canaan at the urgent request of Moses. Num. x, 29–32. After the conquest of Canaan by Joshua, this tribe left Jericho, and took up their abode in the south of Judah. Judg. i. About one hundred and thirty years after, we find a family of Kenites in the extreme north of Palestine, acting in friendly alliance with the Hebrews against Sisera. Judges iv, 11, 17–22. In King Saul's day the tribe was still found mainly in Arabia Petræa, and were spared by Saul in his war against the Amalekites. 1 Sam. xv, 6. From the Kenites descended the Rechabites. 1 Chron. ii, 55. The Rechabites were held in high esteem by the Hebrews, and Jehonadab, one of the descendants of Rechab, was particularly honored with the confidence of Jehu. 2 Kings x, 15. The maxims of the Rechabites were exceedingly simple and natural, and they were highly commended by God in the days of Jeremiah, when they had

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fled to the city of Jerusalem to avoid the perils to which they were exposed in the country during the war of Nebuchadnezzar. Jer. xxxv. The Kenites lived generally in peace and security, their very feebleness and pious simplicity offering them protection, till they seem finally to have been removed to a foreign country among the Hebrew captives, by the Assyrians, or Chaldeans. (See Num. xxiv, 21, 22.)

29. The Kenizzites and Kadmonites are reckoned among the aboriginal tribes of Canaan in Genesis xv, 19, but nothing else is known of them, and they seem to have lost their identity before the time of Moses. The *Rephaim*, or *giants*, mentioned in the same verse, were a race of men, apparently of different tribes, of which some remnants remained in later days. Other border tribes it does not fall within my plan to notice here.

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# Second Geographical Era.

EMBRACING A PERIOD OF 476 YEARS; FROM THE ARRIVAL OF THE ISRAELITES AT CANAAN, A. M. 2553, TO THE REVOLT OF THE TEN TRIBES AND THE DIVISION OF THE LAND INTO THE KINGDOMS OF ISRAEL AND JUDAH, A. M. 3029.

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## LECTURE XXVIII.

OUTLINES OF THE HISTORY OF PALESTINE DURING TWENTY-FIVE YEARS, INTERVENING BETWEEN THE ARRIVAL OF THE ISRAELITES AT CANAAN, A. M. 2553, AND THE DEATH OF JOSHUA, A. M. 2578.

1. At the time the Israelites approached Canaan, two principal kingdoms subsisted in the promised territory, east of Jordan—the kingdom of the Amorites, governed by Sihon, who reigned in Heshbon, and the kingdom of Bashan, governed by Og, who was of the race of the giants, and reigned at Ashtaroth and Edrei. In two great and decisive battles with these kings, in which the Hebrews were victorious, they subdued the entire country east of Jordan. The first victory gained over Sihon, gave them all the country lying between the brooks Arnon and Jabbok; and the second, gained over Og, secured to them the rich territories of northern Gilead and Bashan, to the foot of Hermon. Num. xxi, 21–35; Deut. ii, 26–37; iii, 1–8. This territory was allotted to the tribes of Reuben, Gad, and half of the tribe of Manasseh, at their request, on condition that their

armies should faithfully assist the other tribes till the whole land was conquered. This condition they honorably fulfilled. Num. xxxii, 20–33; Deut. iii, 12–20. After these rapid conquests the Israelites returned and fixed their camp in the "plains of Moab," near the mouth of the Jordan. Num. xxii, 1.

2. While the people lay encamped in the plains of Moab, Balak, king of Moab, alarmed at the growing power of the Israelites, and fearing lest they might meditate an attack upon his dominions, sent for the Gentile prophet Balaam, who dwelt in Mesopotamia, near the river Euphrates, (Numbers xxii, 5; xxiii, 7; Deut. xxiii, 4,) to come and pronounce a curse upon them. You must understand, that it has ever been a current belief among all heathen nations that no people could be destroyed till they were delivered up and abandoned for this purpose by the god, or gods, whom they worshiped. Balak wished to know, before he dared to attack the Israelites, whether the God whom they worshiped could be induced by sacrifice to withdraw his protection, and abandon them to their enemies. For this purpose he sent in haste a great distance for Balaam, the only known prophet of the God whom the Hebrews worshiped, to draw from him the desired information. Balaam came, but did not dare to curse God's people, as you may read in Numbers xxii, xxiii, xxiv. Yet he so far coveted the rewards offered by Balak, as to be ensnared and finally captivated by them; for, though he knew it would not be safe for any nation to make war upon the Hebrews, he informed the king of Moab that if he would allure them into idolatry, this would be a revolt from the God who now protected them, who would thereupon withdraw his favor. Num. xxxi, 16; Rev. ii, 14. This wicked counsel was accordingly adopted. A branch of the numerous family of Midianites, who were descended from Abraham by Keturah, (Gen. xxv, 1, 2; 1 Chron. i, 32, 33,) were at this time hovering on the eastern border of Moab. They were a nomadic people, who had also enriched themselves by engaging in the eastern trade. The degraded state of their morals rendered them fit instruments in effecting the nefarious designs of the king of Moab. The plan was, to make a great feast in honor of Baal-peor, the tutelary god of the Moabites, in which the Midianites should invite the Hebrews to participate. Unhappily, the temptation prevailed. Baal-peor was worshiped by obscene rites; and in this feast, as is common in many of the heathen festivals, the most abandoned sensualities were practiced. As Balaam had predicted, the wrath of a holy God quickly broke forth upon the Israelites, twenty-four thousand of whom perished on the spot by a fierce plague. Num. xxiv. The last military act of Moses was to punish the Midianites, at God's command, for their criminal agency in this transaction. They were utterly wasted and despoiled by the Israelites.

Numbers xxxi. In this dreadful carnage Balaam, the unfaithful and now apostate prophet, was slain by the sword among the enemies of the Lord. Numbers xxxi, 8; Josh. xiii, 22. Having accomplished this act of retributive vengeance, the Israelites return to their camp. Moses' life is now drawing to a close. He delivers his last admonition in an incomparable song, Deut. xxxii; blesses each of the tribes in order, chap. xxxiii; completes the Book of Deuteronomy, which he had begun about five months previous, since his encampment in the plains of Moab, Deut. i, 5; and then dies on Mount Pisgah. Deut. xxxiv, 1–5. This was in A. M. 2552.

3. Joshua, who was left in command by Moses, (Numbers xxvii, 18–23; Deut. xxxiv, 9,) now prepares for the vigorous prosecution of the war. Within six months after their first battle with Sihon, the Israelites pass the Jordan, and encamp at Gilgal, near Jericho. Josh. iv, 19. Here they tarried for some time to attend to the rite of circumcision, which had been neglected in the cases of all that had been born in the desert during their forty years of wandering. Joshua v, 2–9. Having "rolled away the reproach" of this neglect, which made them like the Egyptians, or any heathen who live without the sign and seal of God's covenant, they proceed to solemnize their first passover in the Promised Land. Joshua v, 10. The next day after the passover they ate of the corn of the land, and on the morrow the manna, upon which they had subsisted for forty years, ceased to fall around the camp. Joshua v, 11, 12: see Exod. xvi, 11–35.

4. They were now in the heart of the enemy's country, surrounded by formidable tribes, who were vastly their superiors in number and in military strength and courage. But God was with them. After taking Jericho and Ai, they gained a great victory over five of the principal kings in the south, who came up and encamped in the broad plain before Gibeon, about six miles north of Jerusalem. On this day Joshua commanded the sun and moon to stand still, (Joshua x, 1–14,) and pursued his enemies about forty miles in a circuitous route, till he had destroyed their army. Having remained some time in that quarter, and subdued the principal cities of the south, he returned to the camp at Gilgal. Meantime there was a great mustering of all the tribes in the north. The hardy mountaineers of Lebanon and Hermon poured down their myriads to join the tribes of the champaign country farther south, till an innumerable army were assembled at the waters of Merom. Here Joshua fell upon them suddenly, and achieved a complete victory. The destruction of this vast army completely broke the power of the northern nations, so that they could not rally again to form a confederacy against Joshua. After this the war continued six years, (Joshua xi, 18,) when Joshua ordered a

cessation of arms, and assembled the Israelites to divide among their tribes the conquered territory. Verse 23.

5. I have said that multitudes of the Canaanites fled to foreign lands, to avoid the unhappy fate of their country. "Procopius (a Greek historian, A. D. 534) says, these fugitives first retreated into Egypt, but gradually advanced into Africa, where they built many cities, and spread themselves over those vast regions of northern Africa which reach to the straits [of Gibraltar,] preserving their own language, with little alteration. He adds, "that in the ancient city of Tingis, (now Tangiers,) founded by them, were two great pillars of white stone, near a large fountain, bearing this inscription in Phœnician character, '*We are a people preserved by flight from the robber Jesus*, (Joshua,) *the son of Nave*, (Nun,) *who pursued us.*' In Athanasius's time, A. D. 370, the Africans continued to say they were descended from the Canaanites; and when asked their origin, they answered, *Canani.*" Thus was the curse prophetically pronounced upon Canaan by Noah, eight hundred years before, most dreadfully fulfilled. Gen. ix, 24–27.

6. The division of the land by lot among the Hebrews was expressly provided for in the law of Moses, according to which the several tribes and families were to be kept distinct. Each tribe received an inheritance according to its numbers. Num. xxvi, 52–56. It was also provided that lands belonging to one tribe, or family, could not be alienated. By this arrangement all estates were to be preserved from age to age in the same families and tribes. If by reason of debt, or voluntary sale, any lands had passed from one family to another, such lands were to be restored at the year of jubilee, which occurred every fiftieth year; and every such transfer of land was made with a full understanding of this encumbrance. I hope you will read this wise and humane law in the twenty-fifth chapter of Leviticus. By this statute no one man could possibly come into possession of a landed property to such an extent as to make his wealth and power dangerous to the state, or oppressive to any large number of his countrymen; and, on the other hand, by securing from generation to generation the same estates to the same families, there could never accrue a very large amount of distressing poverty, or of abject dependence among the common people. The greater part of the nation must necessarily be freeholders, which would tend to equalize the distribution of power and liberty throughout all classes, and effectually prevent the distinction of lords and tenants, of serfs and barons, which is so common now to the nations of Europe and Asia. In fine, the extremes of luxury and want would be banished from the land, while industry, frugality, and economy would be virtues incumbent upon all.

7. At first Joshua assembled the people at Gilgal, for the purpose of dividing the land, (Josh. xiv, 1–6,) but after assigning

Judah, Ephraim, and Manasseh their portions, which took up two-thirds of the territory west of Jordan, (Josh. xv, 16, 17,) he removed farther north to Shiloh, and ordered a new survey of the remaining territory, in order to settle the remaining seven tribes. Josh. xviii, 1–6. According to this new survey he completed the settlement of the tribes, (Josh. xviii, and xix,) taking Simeon's portion out of the surplus lands of Judah. Josh. xix, 9.

8. The tribe of Levi had no territorial estates, because they were to have charge of the religious affairs of the nation, (Num. iii, 5–10,) and, therefore, had no time for the cultivation of the soil. Provision, however, was made for their support, by levying a tribute of one-tenth of all the produce of the land. Num. xviii, 20–24. Besides this, forty-eight cities, with their suburbs, situated in different parts of the land, were allotted them to dwell in, (Josh. xxi, 41, 42,) this being the number specified in the law. Num. xxxv, 7. The suburbs of the cities were the lands lying around them on all sides, to the extent of 3,000 cubits, or 4,500 feet from the wall, (see Dr. A. Clarke's note on Num. xxxv, 3–5,) which were to serve for vineyards, gardens, and pasture-grounds. Six of these Levitical cities were "cities of refuge," to which the inadvertent manslayer might flee and find an asylum from his pursuers, and be protected from private revenge, till cleared by a legal process. Num. xxxv, 9–28; Joshua xx, 7–9.

After the land had thus been divided by lot, the national army was disbanded, the Reubenites, Gadites, and East Manassites returned home, while each tribe quietly repaired to take possession of its new inheritance and to complete the conquest of its own territory. Many of them, however, were so negligent and cowardly that they never entirely expelled their foes. The Phœnicians and Philistines still continued as distinct and independent nations, while many of the larger cities of the Canaanitish tribes stood still in their strength, and bid defiance to Israel. Joshua xiii, 13; Judg. i.

9. The conquest of Canaan by the Hebrews, and the settlement of their tribes, are some of the most remarkable events recorded in history. The Israelites entered Canaan with about 600,000 men of war, which would give them a population, according to the common rule of estimating, of not less than two and a half or three millions. After a war of nearly seven years, they had captured and slain nearly thirty-three kings of Canaan, (Josh. xii,) killed most of the inhabitants, brought the remainder for the most part under tribute, while thousands fled for refuge to foreign countries. Viewed politically, the annals of the world furnish no account parallel to this. Never before or since was such a powerful nation colonized at once in the heart of a rich and cultivated land. Never were such a vast multitude quietly settled by lot in their appointed possessions, without one

out-burst of popular feud, or murmur of discontent. And seldom has any people been pursued by the pitiless scourge of the sword with such exterminating vengeance as were the original nations of Canaan. But what imparts to this whole history its greatest importance is its moral and religious aspect.

10. It is proper you should reflect upon the moral causes of this severe scourge upon the Canaanites. It is an established principle of the divine government to reward nations and individuals according to their deeds, and in such a way as to make the punishment of the wicked an example to deter others from sin. When, therefore, any people wholly abandon themselves to wickedness, God often, though by different methods, destroys them from the earth. For this cause, in Noah's day, he destroyed the whole world by water. Gen. vi, 5–7; in Abraham's time he destroyed the cities of the plain by fire, Gen. xix, 23–25; in king Saul's reign he destroyed the Amalekites by the sword, (1 Samuel xv, 1–8,) as he had the Midianites in Moses' time, Num. xxxi, 1–18; and finally, about A. D. 71, the Jews themselves were, as a nation, overthrown, with the loss of about one-third of their whole population, and were subsequently expelled from this very land for their impiety and infidelity, as Moses had forewarned them, 1500 years before. Deut. xxviii.

Now, if you will read Lev. xviii, 24–30, you will see that for the extreme corruption of the Cananitish nations they were thus cut off. Even their religion was not only dishonoring to God in the extreme, but it was utterly obscene, cruel, and inhuman. And you should consider that it makes no difference as to the morality or justice of the act, whether God destroys a wicked people by water, fire, famine, plague, or the sword. He has the same right, as the great Sovereign of the world, to order one nation to execute his judgments upon another, that he has to employ any other agent to effect the same result. In this case he chose the Israelites as the executioners of his just judgments upon a people who, by their abandoned immorality and impiety, had forfeited the protection and forbearance of the just "Judge of all the earth."

11. After the division of the land among the tribes, Joshua seems to have lived about fourteen years, till he saw the people quietly settle in the forms of religion and government left them by Moses. As his time to die drew near, he called a general convocation of the tribes, with all the officers of the nation, rehearsed to them the dealings of Providence, persuaded them to put away the remnants of idol worship which existed among some of them, and engaged the nation in a solemn renewal of their covenant with Jehovah. This last act of affection and fidelity being performed, Joshua dies, A. M. 2578; B. C. 1436. Josh. xxiii, and xxiv.

## LECTURE XXIX.

OUTLINES OF THE HISTORY OF PALESTINE DURING A PERIOD OF THREE HUNDRED AND SEVENTY-ONE YEARS, FROM THE DEATH OF JOSHUA, A. M. 2578, TO THE DEATH OF SAUL, A. M. 2949.

12. After the death of Joshua succeeded a period of order and prosperity, in the Hebrew commonwealth, for about sixteen years, until the generation of those venerable elders who had been Joshua's contemporaries, and had witnessed the wonders of Jehovah, had passed away. Judg. ii, 7. During this time the tribes of Judah and Simeon distinguished themselves by their active zeal in expelling the remnant of their enemies, but generally the Israelites were very remiss in this business. Having conquered sufficient land for present use, they settled down content with tribute, or even a truce with their enemies. Judges i. For this criminal neglect and connivance at idolatry the angel of the Lord, who had appeared to them in Gilgal, appeared to them again in Shiloh, and reprehended them with such severity that the people wept, and called the place *Bochim*, that is, *weepers*. Judg. ii, 1–5. These better impulses, however, were of short duration, and a period of anarchy succeeded, in which the downward progress of the nation, both in religion and morals, became matter of just alarm. It was in these days, that the magistracy appointed by Moses exerted but a feeble authority, when "there was no king in Israel," and when "every man did that which was right in his own eyes." Judg. xxi, 25. A sad illustration of these times is given in the story of the idolatry of the Danites, and of the war of the tribes with Benjamin, found in the latter part of the book of Judges, from chapter seventeen to twenty-one. These last five chapters, though inserted at the close of the book, belong chronologically to the period prior to the date of the first enslavement of the Hebrews by the king of Mesopotamia, recorded in Judges iii, 8. In vain did Jehovah admonish this stubborn people. "They forgat the Lord their God, and served Baalim and the groves." Thenceforward their history becomes more variable, and they are punished with servitude to their enemies, or are free and prosperous, according as they adhered to or broke from their allegiance to God, their rightful sovereign.

13. As we have now arrived at the age of the "judges of Israel," it is proper to interrupt the order of the narrative to premise a few statements respecting this extraordinary class of officers. From the death of Joshua till that of Samuel intervenes a period of 369 years, in which the Israelites were governed by judges. These were unlike any civil or military officers in any

other governments. Their office was not hereditary in any one tribe or family, nor were they always elected by the people. Their appointment was made either directly, by a divine call, as in the case of Gideon, (Judg. vi, 11–24,) or through the voice of the people by a divine sanction, as in the case of Jephthah. Judg. ii, 16, and xi, 5–11. They held their office for life, but had no right to appoint a successor, though in the later period of this policy it seemed tending towards an hereditary aristocracy, for we find Samuel appointing his sons judges in his stead. 1 Sam. viii, 1. They were supported by no fixed revenues, and had no power to levy taxes or tribute. Their power, however, was generally dictatorial, in times of war, over all the tribes who confessed their authority. They wore no badge of office, but lived as other citizens, content with the presents gratuitously brought them, and the respect which universal consent awarded them. They were regarded as God's immediate agents, and though their power was generally confined to military and judicial affairs, (1 Sam. ii, 25,) yet, as occasion required, they were also invested with supreme authority in the religious concerns of the nation. Judg. ii, 16–19. The authority of the judge, however, was always limited to the number of tribes who voluntarily confessed his right to govern, or for whose especial deliverance he was raised up.

14. These judges also performed another important service, by becoming a bond of union among the several tribes. When Joshua died, the common bond of union seemed broken, so that each tribe became in a great measure independent of the other. Even under the judges it was not uncommon for some of the tribes to enjoy freedom and prosperity, while others suffered the most distressing servitude. Thus, while Jabin the Canaanite tyrannized over the northern tribes, and government was so prostrated that it was unsafe to travel the public roads, "and the travelers walked through by-ways," and the villages were deserted, the tribes beyond Jordan seem not to have participated in the calamity; while the southern tribes actually enjoyed the protection of Shamgar, who was judge in that quarter. Judg. v, 6, 7: compare chap. iii, 31. And accordingly we find the southern and eastern tribes, and even Asher, took no part in the memorable war with Jabin, which resulted in the restoration of their brethren. Judg. v, 17. Several such instances might be cited. But before the time of the judges, after the death of Joshua, the state of things became still worse. The institutions of Moses not being duly enforced, and there being no person of sufficient authority to command universal confidence, and concentrate the forces of government, the nation was fast losing its unity; the tribes were falling back upon patriarchal usage, and the loose habits of nomadic life were fast gaining upon the cohesive principles of the commonwealth. This

evil was in a great measure checked by the office of the judges. They enforced the principles of the theocratic government, and gave more of cohesion, form, and energy, to the body politic.

15. During the period of nearly four centuries, intervening between the death of Joshua and that of Samuel, the Israelites passed one hundred and eleven years under the oppression of six different nations at seven different times, as follows: viz., under the Mesopotamians eight years, Judges iii, 8; under the Moabites eighteen years, verses 12–14; under the Philistines, (time unknown,) Judg. iii, 31; the northern Canaanites twenty-six years, Judges iv, 1–3; the Midianites seven years, Judges vi, 1; the Ammonites and Philistines eighteen years, Judges x, 6–9; and the Philistines again forty years. Judges xiii, 1. But these nations extended their aggressions over particular tribes only, so that the whole nation was at no one time brought under foreign dominion. Notwithstanding all their calamities, which befell them as a punishment for their idolatry, the Hebrews advanced in wealth and power; so that the period of the "judges of Israel" may be reckoned on the whole as one of prosperity and happiness to the nation. The Book of Ruth, which we should probably date at the time of the judicature of Gideon, the fifth judge of Israel, furnishes a beautiful example of piety, of filial devotion, and attachment to the institutes of Moses; not to mention the piety of men in more public life, as Gideon, and Barak, and Samson, and Jephthah, who have been honored by the commendation of an inspired apostle. Heb. xi, 32. And we may reasonably suppose that the age afforded numerous illustrations of a similar nature.

16. The Book of Judges, from chapter three to seventeen, is occupied almost entirely with brief notices of the vicissitudes of the Israelitish Church. The history is valuable, not only as an illustration of the times, but more especially of that government which Jehovah constantly exercises over his people and over nations. I will briefly trace the annals of this period. Their first servitude was under the tyrant Chushan-rishathaim, king of Mesopotamia, and continued eight years. Upon their repentance, however, God raised up the valiant Othniel, nephew to Caleb, as their deliverer; after which the land enjoyed peace forty years. Judg. iii, 5–11. This servitude seems to have been confined mostly to the tribes east of Jordan, and terminated about A. M. 2559; B. C. 1409.

17. The second servitude was under the Moabites, who were assisted by the Ammonites and Amalekites. It lasted eighteen years. This also was confined mostly to the eastern tribes. For their deliverer God raises up Ehud, a Benjamite, A. M. 2679, through whom the land has rest eighty years. Judges iii, 12–30.

18. After Ehud, or during his judicature, it appears the

Philistines made a sudden attempt upon the south-west border of the Israelitish territory, but were repulsed by Shamgar, who, with his valiant followers, fought with ox-goads (which were solid sticks pointed with iron) instead of spears. From this it appears they were attacked while at work in the field. The Philistines retreated with the loss of six hundred men. Judges iii, 31.

19. The long period of prosperity that had elapsed since their deliverance from the Moabites, had again tempted the idolatrous and debasing propensities of the Hebrews, who, after the death of Ehud, relapsed into the abominations of their heathen neighbors. From the severity of the punishment which was now proposed, we may infer they had departed grievously from God. The scene of their calamity is also a little changed. Hitherto the invaders had come mostly from the east, and had mainly afflicted the eastern tribes. Now they come from the north, and are no other than the old but now resuscitated tribe of Canaanites, from whom the Israelites had taken nearly half of the best portions of their territory west of the Jordan. Revenge for the past, added to the hopes of regaining the old possessions, inspired these merciless conquerors, who for twenty years "mightily oppressed the children of Israel." The laws of the Hebrews were now prostrate, and the country was given up to robbery and violence. Travel became perilous; so that "the highways were unoccupied, and the traveler walked through by-ways." Villages were also deserted, and their inhabitants took refuge in solitary places. Judg. v, 6, 7. As the plain of Esdraelon was the centre of their power,—the only place in Palestine, except the Philistines' country, where chariots could be advantageously used,—the king of Canaan kept the Israelites in awe by the display of nine hundred iron war-chariots. At length, however, the Israelites repent, and God restores them to their liberty through the agency of Barak and Deborah, who celebrate the event in a song which has been admired in all ages for its sublimity, and for the simplicity, beauty, and delicacy of its descriptions. After this victory, "the land had rest forty years." Judges iv, 5. This servitude mainly oppressed the northern tribes.

20. The fourth oppression of the Israelites was by the "Midianites, Amalekites, and the children of the east," by which is intended a general league among the nomadic tribes of northern Arabia, among whom Midian was the leading one. This affliction fell upon the eastern and southern tribes. Seven years these marauders invaded the land from the east, at the time of harvest, and, spreading themselves with their flocks everywhere, swept the land of its substance. It was at this time that the Israelites fitted up the dens and caves of the mountains for their abode, as a retreat from the enemy. These

Arabian tribes came in annual visits, pasturing their herds and flocks during winter upon the extensive plains and mountains of Hauran, and along the borders of the Arabian desert; and when the dry season came on, at the time of wheat harvest in Palestine, in the month of May, they would return and spend the summer months in that country, despoiling it of all its productions, and whatever other riches they could seize upon. Their immense numbers were their protection. This was an affliction at once unique and terrible. It does not appear that any battles were fought. The Israelites feared to resist them, and it is manifest they could not long hold out against the want and distress which this universal robbery induced. It seems most probable, as Bishop Patrick supposes, that the time of distress and famine occasioned by these yearly devastations is the proper occasion and date of the history of Ruth. Compare Judg. vi, 3–6; Ruth i, 1. This affords an affecting illustration of the times. At first the invaders, having crossed Jordan, spread themselves in the south of Palestine, as far as Gaza, (Judges vi, 4,) but afterwards, in the latter period of their oppressions, they retired north as far as the plain of Esdraelon. Judg. vi, 33. At last the Israelites repent; and on this occasion God raises up the pious Gideon, a Manassite, as a deliverer. After peace had been restored, the Israelites, in the transport of their joy, offered to make Gideon king. This he generously refused, saying, "I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you." Nevertheless, to establish his authority over them, and enhance the importance of his native city, and perhaps also (though ill judged) as an act of piety, he made an ephod and reared a kind of religious establishment at Ophrah, out of the appropriation of the spoils. Thus, by setting up a new and independent place of worship, he diverted the people from the sacred tabernacle at Shiloh, and finally became an occasion of alluring them into idolatry. Gideon judged Israel forty years, during which time the land had rest. Judg. vi–viii. He died about A. M. 2799.

21. Gideon left seventy sons, besides Abimelech, an illegitimate heir, who resided at Shechem. The ninth chapter of Judges is taken up with an account of a daring but abortive attempt of Abimelech to get himself declared king, and establish a regal government at Shechem. He reigned three years at Shechem, and the calamities he occasioned seem to have been permitted as a punishment, especially to the Shechemites, for the worship of Baal-berith, to whom they had built a temple after the death of Gideon. Judges viii, 33; ix, 46.

22. After Abimelech there arose to judge Israel, Tolah of the tribe of Issachar, though he dwelt in Mount Ephraim. During his administration the land enjoyed rest twenty-three years.

23. He was succeeded by Jair, of the tribe of Manasseh east of Jordan, a man of princely estate and of much renown, though not of equal strength of character. He governed the land twenty-two years. Judg. x, 1–5.

24. The Israelites had now enjoyed rest and prosperity, excepting the three years of the usurpation of Abimelech, for about seventy years. Again, taking advantage of the remissness of Jair's administration, they grievously relapsed into idolatry, and again two of their most powerful enemies, the Philistines and the Ammonites, invaded the land, and, in the nervous language of the historian, "crushed the children of Israel eighteen years," being the last eighteen years of the judicature of Jair. This blow at first fell upon the eastern tribes, but subsequently extended to the central and southern tribes west of the Jordan. As usual, in their extremity, they cried to God for deliverance, who, after a severe reprehension of their course, of which they now heartily repented, raised up the valiant Jephthah as their deliverer. For some account of this wonderful man I must refer you to Lecture VIII, section 6. Jephthah judged Israel six years. Judges xii, 7. For an account of his war with the Ephraimites, see Lecture XIV, sec. 9. He died A. M. 2823, B. C. 1181.

25. After the death of Jephthah there arose three judges of Israel, viz.:—Ibzan, of Bethlehem, in Ephraim, who governed seven years; Elon, a Zebulonite, who governed ten years; and Abdon, an Ephraimite, who judged Israel eight years. Judges xii, 8–15.

26. The repose of these administrations again had the effect to enervate the moral strength of the nation, and again the Israelites relapsed into idolatry. The divine judgments were now prepared for this ungrateful people in a new and more extended measure. The Philistines are again permitted to invade the land, and during forty years to annoy and distress the southern tribes. Judges xiii, 1. The Divine Providence, however, was not forgetful of his people. They were sorely chastened, but not forsaken. Upon the death of Abdon, there being no other person specially called to succeed him, the judicial administration, according to the principles of the theocracy, devolved upon the high priest. At this time Eli, who was of the race of Ithamar, the second son of Aaron, officiated in this high function. Eli is first mentioned in the Book of Samuel. 1 Sam. i, 3, 9. His sacred office did not permit him to engage in military affairs, and therefore God prepares for the defense of his people by other hands. About this time Samson is born. A. M. 2849, B. C. 1155. He was of pious parents, of the tribe of Dan. Judg. xiii, 2–24. Samson had been raised up for the express purpose of delivering his countrymen from oppression. His native tribe and city bordered upon the enemy's country,

affording him every opportunity to study their strength and character. His extraordinary endowment of physical strength gave him every advantage, according to the methods of war then practiced, of effecting the great call and destiny of his being. But he proved a man of ungoverned passions, and instead of a generous and constant devotion to the public cause, wasted much of his time and strength in effeminate indulgences, and in personal quarrels with the enemies of his country. It cannot be doubted that Samson feared God; but his piety was of that impulsive and irregular cast, that, though there were instances of his faith and devotion which merit and have received special commendation, (Heb. xi, 32, 33,) yet the result of his life upon the whole failed of the great ends which Providence had designed. His history is recorded in the fourteenth, fifteenth, and sixteenth chapters of Judges. He died at about forty years of age, having judged Israel twenty years. A. M. 2887.

27. The Book of Judges chronologically ends with the death of Samson. His administration seems to have been vindictive, and to have been confined to the martial defense of the tribes. Upon his death the government again devolved solely upon the high priest Eli, who, it would seem, must have exercised the functions of supreme civil magistrate during most of Samson's life. Eli was a man of mild and amiable character, whose virtues agreeably adapted him to the private walks of life, but was wanting in those sterner qualities which are indispensable to the vigor and integrity of a public administration. In his old age he devolved much of the concerns of government upon his two sons, Hophni and Phinehas, through whose rapacity and licentiousness religion was quickly brought into contempt, and public justice was trampled under foot. The gentle reproofs of Eli only served to expose his weakness as a public officer, without removing the evil complained of, or at all checking the downward progress of the nation. 1 Sam. ii, 12–17, 22–25.

28. The prophet Samuel was born about the same time, and, according to Calmet, the same year, with Samson. The first chapter of the First Book of Samuel is occupied with an account of his parentage, birth, and early consecration. At the tender age of twelve years he was called to the prophetic office, and delivered his first message to Eli, at Shiloh, in which he foretold the calamities which should befall his house, and the nation at large, for the wickedness of his two sons. 1 Samuel iii, 1–18. About the time of Samson's death another prophet, whose name is not given in the sacred narrative, was sent to renew the warning to Eli of the overthrow of his house, and the approaching judgments which were to alight upon the nation. 1 Samuel ii, 27–36. Two years later the bloody scene opens. The Israelites, who had been subject to the Philistines nearly forty years, since the death of Abdon, now came to open war with their

oppressors. The first battle was disastrous, and four thousand of their warriors were left dead upon the field. 1 Sam. iv, 1, 2. They now ask the cause of their defeat, and looking upon the ark of God, in the sacred tabernacle at Shiloh, with superstitious veneration, as something which Jehovah would not allow to be desecrated by heathen hands, chose it as their talisman to protect them against the power of their foes. A second battle was immediately fought, more disastrous to Israel than the first, in which thirty thousand footmen were slain, and the army entirely routed. The ark of God, also, was captured, and the two sons of Eli, Hophni and Phinehas, slain. Upon receiving the news of this defeat, the venerable Eli fell backward from his seat and expired. He was ninety-eight years old, and had judged Israel forty years. 1 Sam. iv. The Philistines were in transports of joy at the capture of the ark, but their triumph was short. They took it, indeed, to their own country, but such judgments fell upon the people wherever it went, that after six months they were glad to return it again to Israel with the most humble confessions of their impiety. The ark, upon its return, was first taken to Beth-shemesh, and afterwards to Kirjath-jearim, (1 Samuel v, vi; vii, 1, 2,) where it remained till King David removed it to Zion.

29. After the death of Eli the government devolves upon Samuel, who now, in addition to the prophetic office, becomes sole judge of Israel. Twenty years had now elapsed since the fatal battle which had resulted in the taking of the ark, and the riveting more closely the fetters of their servitude. The ark was all this time at Kirjath, a city of Judah, so near the enemy's country that they feared to assemble there at their national feasts and sacrifices. At last they relent, and put away their idols, and Samuel calls them to Mizpeh, in the vicinity of Kirjath, to pray for them, and to renew their covenant with God. The Philistines, hearing of this vast concourse of the Israelites, assemble their army and march against them. It was on this occasion that they met with such a signal defeat, by the divine interposition, that they feared to renew the war during the judicature of Samuel. 1 Sam. vii, 3–14. After this the land had rest, and Samuel made his annual circuit to Bethel, Gilgal, and Mizpeh, where he administered justice.

30. About forty years had elapsed since the death of Eli, and Samuel had grown old in the public service. Samuel had two sons, Joel and Abiah, whom he now joins with him in the government. But these, unhappily, like the sons of Eli, walked not in the steps of their father, "but turned aside after lucre, and took bribes, and perverted judgment." In Samuel the people reposed unlimited confidence, but they saw in his sons the corruptions of the house of Eli, and justly apprehended a renewal of their public calamities if the government was to pass

into their hands. A long and painful experience had taught them that this unsettled form of government had signally failed to consolidate, and strengthen, and protect the nation. Threatened by formidable enemies from without, while not well united among themselves, they felt that the public good was insecure, and they might one day fall a prey to some conqueror from abroad, or some faction at home. At that moment the Ammonites were meditating an attack upon their eastern territory. 1 Sam. xii, 12. Under these circumstances they earnestly desired a change in their form of government. Moses had left them wise and equitable laws, and God had declared himself their king. But it was their fault not to perceive that all their past failures and public evils were chargeable, not upon any defective form of their civil polity, but to a want of general piety in the nation, which prevented them from entering into the spirit and genius of their theocracy.

31. Moses had anticipated such a state of disaffection as now obtained, and had expressly legislated respecting the manner of electing a king, his duty, and the restrictions to be laid upon his authority, whenever such an event should become necessary. Deut. xvii, 14–20. The divine promise to Abraham, also, had intimated a kingly government. Gen. xvii, 16. The Hebrews had observed other nations, and the apparent advantages of their mode of government. A crisis in the public mind had now arrived, and the occasion could not be avoided. The "elders of Israel," therefore, assemble, and request of Samuel to "make them a king to judge them like all the nations." 1 Sam. viii, 4, 5. The request was displeasing to Samuel, who had thought to make his own sons his successors, and yet more displeasing to God, as it discovered a formal opposition to the theocracy. Still, their request was not denied. After solemn remonstrance, in his displeasure, God gave them a king. Hosea xiii, 10, 11. But though the Israelites had sinned, and were ungrateful in this demand, they evidently did not intend a revolt from God; and it conduces not a little to their honor, as Professor Jahn justly observes, "that they attempted this change in their constitution, not by their own power, but in accordance with the principles of theocracy; they requested it of their king, Jehovah, by the intervention of a prophet, and they effected it without bloodshed,—a manifest proof that the time of the judges was neither a barbarous nor an heroic age."

32. Saul, their first king, who was privately anointed soon after the events just recorded, A. M. 2909, B. C. 1095, was of a powerful family of the tribe of Benjamin. After his public presentation to the people as their king, by Samuel, he returned home with a simple retinue of volunteer servants, and with no other revenue for his support than the voluntary presents of the people. Though his election was generally approved, yet some

treated with derision the thought that such a man should prove the saviour of his people. Saul, meantime, behaved with great prudence, forbearing any act or word of retaliation, living with few appendages of royalty, and as yet assuming none of the functions of supreme authority. He was not, however, long inactive. The Ammonites had invaded the eastern tribes, and had threatened the inhabitants of Jabesh-gilead with insulting cruelty. They appeal to Saul, who with great energy and skill, at the head of three hundred thousand men, marches to their relief, and utterly destroys the army of the invaders. This expedition was so wisely and promptly ordered, that the nation were in transports of joy at the acquisition of such a king, and Samuel, seizing the favorable moment, calls them to Gilgal, and there formally and solemnly inaugurates Saul. 1 Samuel x, xi. A. M. 2913. Saul was now confirmed in the kingdom, and the next public measure taken by Samuel was to resign the supreme authority in favor of Saul, at the same time impressing the people with the great fundamental law of their State, viz., that God alone was their true King and Deliverer. 1 Samuel xii. Samuel, however, continued to exercise his office of judge in civil and religious matters during his life. 1 Sam. vii, 15. After these events the army was disbanded, and the people returned home.

33. Two years had passed, when Saul collected a small army of three thousand men, as a body-guard, and with a view to dislodge the Philistines from some fortresses which they had garrisoned and maintained in the heart of the land. The taking of one of these garrisons by Jonathan, Saul's son, was the signal of the renewal of a war between the two nations, which proved perilous and distressing to Saul. 1 Sam. xiii; xiv, 1–46. In the end, however, he was triumphant, and became more firmly established in his kingdom. After this he engaged in war also with Moab and Ammon, with Edom, and with the Syrians of Zobah, in all which he was prospered. 1 Samuel xiii, xiv. The kingdom had now attained a general state of peace, and a degree of military strength which it had not enjoyed since the days of Joshua. The next expedition of the Israelitish army was directed, in obedience to a divine command, against the Amalekites, a roving tribe in Arabia Petræa. This people had been the bitter enemies of Israel from the first, and by the laws of international justice deserved punishment. Saul executed this commission with characteristic zeal; but, as on several past occasions, he betrayed in this also a kingly pride and self-will, inconsistent with the principles of the theocracy. Already he had been forewarned that, for his hasty and irreverent infringement upon the sacred order and authority of religion, the kingdom would be taken from him, 1 Samuel xiii, 14; and on this occasion, amid the splendor of his victories and the general joy

of the nation, he is plunged into distress and perplexity by the denunciations of Samuel. 1 Sam. xv. Accordingly, about sixteen years subsequent to this second rejection of Saul, Samuel was directed to anoint David, son of Jesse, of the tribe of Judah, king over Israel. 1 Sam. xvi. The anointing of David was entirely a private affair, but an opportunity soon offered for bringing this humble shepherd-boy before the eye of the nation.

34. The Philistines, with whom Saul was never able to effect a permanent peace, again invaded the south-west coast of Judah with a numerous army, headed by Goliath, their chosen champion, who was of the race of the Anakim, or giants. Saul, from the time of Samuel's second denunciation to him, after his victory over Amalek, had sunk into deep dejection and melancholy, which at times overcame all restraints of reason, leading him to distrust God, and to withdraw confidence from man. He now feared to lead his army against his old and powerful foe. His embarrassment was still increased from the fact that, according to a custom of those ages, known and acknowledged as honorable, the Philistines proposed to rest the fate of the war upon the issue of a private combat, and accordingly sent forth Goliath, their champion, with a proud challenge, as insulting to the Israelites as it was impious in the sight of God. It was at this juncture of affairs that David appeared in camp, and consented to meet Goliath. His triumph brought him before the nation, and introduced him into Saul's court, and finally into his family, by the marriage of Michal, the king's daughter. You must read the account for yourself in 1 Samuel xvii, xviii. The universal praise awarded David, and his increasing favor at court, in the army, and among the people at large, awakened all the natural jealousy of Saul's disposition, and increased the gloomy dejection of his mind which had been occasioned by the severe reproofs and denunciations of Samuel. He knew the kingdom was to be taken from his family, and he now saw in David his real, though innocent and unsuspecting rival. Thenceforward he seeks his life, first by artifice, and afterwards by open, avowed designs. The First Book of Samuel, from chapter nineteen to twenty-eight, is taken up mostly with an account of David's flight and wanderings, and of Saul's pursuits and artifices to destroy his life. It embraces a period of about six years, and is full of incident, illustrative of the political and religious state of the nation. Connected with David's biography it is invaluable, and furnishes the dates and occasions of many of his most beautiful Psalms.

35. During this period Samuel dies, (1 Samuel xxv, 1,) and about two years later the Philistines again invade the land with a powerful host. They now boldly penetrate the interior of the country, and spread themselves upon the plain of Esdraelon. Saul is dismayed at their forces, and feeling forsaken of God,

he consults the ghost of Samuel, having applied to the witch of Endor for this purpose, anxious to know the fate of the war. On the morrow a general engagement takes place between the two armies, the Israelites are totally defeated, and Saul is slain upon Mount Gilboa. 1 Samuel xxviii, xxxi. Saul had reigned forty years, and though the latter part of his reign was unhappy to himself, and not equal to the promise of the beginning, yet he had checked idolatry, preserved the worship of the true God, and, by his general adherence to the theocracy, had brought the nation through the first stage of its growth toward that high political strength and military renown which it afterwards attained. He died A. M. 2949; B. C. 1055.

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## LECTURE XXX.

OUTLINES OF THE HISTORY OF PALESTINE, FROM THE COMMENCEMENT OF DAVID'S REIGN AT HEBRON, A. M. 2949, TO THE REVOLT OF THE TEN TRIBES, AND THE ERECTION OF THE SEPARATE KINGDOMS OF ISRAEL AND JUDAH, A. M. 3029; BEING A PERIOD OF EIGHTY YEARS.

36. The same year of Saul's death, David, in obedience to the divine direction, began to reign at Hebron. His own tribe, Judah, would naturally acknowledge him first; and while that tribe only supported his pretensions to the crown, Hebron was the most central, as well as the strongest city in his dominions. Here he reigned seven years, over the tribe of Judah only. At the same time Ishbosheth, Saul's son and successor, was proclaimed king of Israel by the army, under the command of Abner, a brave and influential officer, who was attached to the house of Saul. But as it was not deemed safe for Ishbosheth to fix his seat of government, as did Saul, within his native tribe, Benjamin, on account of its proximity to Hebron; and as the eastern tribes were strongly attached to the house of Saul, in gratitude for their deliverance by him from the Ammonites, as has been previously noticed; Abner escorts the young king his master over Jordan, and fixes his capital at Mahanaim, a strong city of Gilead. Two kings were now fairly enthroned, and the nation was perplexed to make an election. The eastern tribes, as above stated, took sides with the house of Saul, from motives of gratitude. Benjamin, Saul's native tribe, could not disown him; while Ephraim, and the powerful house of Joseph, the perpetual rival of Judah, would be interested to prevent the ascendency of the latter through the establishment of the throne of David. On the other hand, David had in fact the confidence of all the tribes, with an undisputed title to the crown; for he

had been anointed king by a true prophet of God. Under these circumstances, Abner, the general of Ishbosheth, and Joab, the general of David,—two brave and practiced warriors,—kept up a state of civil war for several years, during which time David's party constantly increased, while that of Ishbosheth diminished. At last an open rupture takes place between Abner and Ishbosheth, and the former threatens, in revenge, to transfer the kingdom to David. While he is negotiating with David to this effect, he is treacherously slain by Joab. This leaves Ishbosheth weak and unprotected; and in this deplorable state of his affairs, while the public mind is rapidly turning towards David, Ishbosheth is assassinated by two of his captains. Every obstacle is now removed, and the nation hasten to make suit to David. The deputies of the tribes accordingly assemble at Hebron, and anoint David king over all Israel, A. M. 2956; B. C. 1048. 2 Sam. ii–iv; v, 1–6. The kingdom is now fairly translated from the tribe of Benjamin to that of Judah, and in this is partially fulfilled the ancient prophecy of Jacob. Gen. xlix, 10.

37. It was David's first care, upon coming to the entire kingdom, to fix the site of his own capital. Jerusalem was at this time in the hands of the Jebusites. It lay upon the confines of the two tribes of Judah and Benjamin, and included little more than the strong fortress of Zion, which was deemed, by the Jebusites, impregnable. It was taken, however, by Joab, who was appointed generalissimo of David's army, as a reward for his valor. 2 Sam. v, 6–9; 1 Chron. xi, 4–8. Having fortified his capital, and built his palace by Phœnician artists furnished by the king of Tyre, his attention is again called to war. The Philistines had invaded the kingdom, and spread themselves over the broad plain of Rephaim, near Jerusalem. Here, in two successive engagements, they are defeated, and in the latter pursued to Gaza. David's ability as a warrior is now no longer doubted, and the fear of his arms procures him a temporary repose. 2 Sam. v, 11–17; 1 Chron. xiv, 8–17.

38. Since the days of Samuel the ark of God had remained at Kirjath-jearim, a place unsuited to the convenience of the nation. David now desired to bring the ark to Jerusalem, where the tribes might safely assemble to worship. By this means, also, Jerusalem would become the religious as well as political centre of the kingdom. In his first attempt he met with a signal and mortifying defeat; for, having adopted the irreverent as well as unlawful method of conveying the sacred furniture in a cart, which should be borne alone by the priests, in the progress of the ill-judged measure Uzzah, a priest, is smitten with instant death, and David, through fear, relinquished the effort and dismissed the people. Three months later the people are summoned together a second time, and

now, with every legal precaution, the ark is followed in solemn procession and in songs of triumph to Mount Zion. 2 Samuel vi, 1–17; 1 Chron. xiii, xv; xvi, 1.

But the pious concern of David for the worship of God was not satisfied with the removal of the ark to Zion. Since the days of Moses the ark had rested within the curtains of the sacred tabernacle; and when the king compared his own elegant cedar palace with the cloth tent in which the ark was kept, and where Jehovah was worshiped, he earnestly desired to build a temple to the Lord. But a message from the prophet Nathan informed him that this honor was reserved for the son who should succeed him in the kingdom. 2 Sam. vii; 1 Chron. xvii.

39. The kingdom of Israel was now at peace, under a young prince of great ability, whose piety, and skill, and public services, already commanded the admiration, the confidence, and the gratitude of the nation. The public mind was united, and government began to assume its true position of power. David, however, soon had use for all the forces of his kingdom, and all his skill in war, for now the enemies of Israel arise on every hand. During the next seven years he engages in successful war with the Philistines, the Moabites, the Ammonites, the Syrian nations, the Edomites, and with other inferior tribes, until by conquest he had extended the dominion of Israel from Egypt to the Euphrates, according to the original grant to Abram. Gen. xv, 18; 2 Sam. viii–xii; 1 Chron. xviii–xx. The kingdom of Israel had, by these successes, become one of the most powerful monarchies of western Asia. David had strictly adhered to the principles of the theocracy, and the nation through him had been conducted, by a Divine Providence, to unprecedented prosperity and renown.

40. It was at this point in his career that the sin of David, in the matter of Uriah the Hittite, is dated,—an affair which brought a cloud over the character and the prospects of the monarch, and subjected him to a series of family, personal, and public calamities. 2 Sam. xi. It must be remembered that God was still the true and real king of the Hebrew nation, and the visible king or magistrate was only his vicegerent. The government of God over his people was intended to make them sensible of a Divine Providence, and to bring them into a dependence thereon. Hence their obedience was rewarded, and their disobedience punished, by methods calculated to fix upon them the most lively impressions of awe and filial affection. If the king at any time acted without a recognition of the divine authority, he was quickly made to feel, by circumstances, or by the message of the prophet, that he retained his throne, as he did his existence, by a divine permit. David, by taking the wife of Uriah, and then procuring the death of that brave and faithful officer, had violated two leading commandments of the

decalogue. For nearly a year the affair had been kept in concealment, till God awakens the king to repentance by the faithful prophet Nathan. 2 Samuel xii, 1–14. The first disgraceful transaction that followed in the line of judgments upon David's house, was the incest of Amnon, followed, two years later, by the death of that worthless prince, through the procurement of Absalom. 2 Sam. xiii, 1–29. For this offense Absalom himself, upon whom the heart of David was much set, was obliged to fly the realm, and dwelt three years with one of the Syrian princes. 2 Sam. xiii, 37–39. The next judgment fell heavily on the entire kingdom. Absalom, being recalled and restored to favor, raises an insurrection and usurps the kingdom. David is obliged to fly from Jerusalem, to pass east of the Jordan, where he makes a stand against the movement of his unnatural son, while Absalom enters Jerusalem in triumph. A severe battle, in which Absalom is slain, terminates the rebellion, and David is restored. But the elements are not yet settled. Sheba, a Benjamite, deeming this a favorable moment, attempts to revive the old pretensions of his native tribe to the crown, and succeeds in alienating all the tribes from David except Judah. This movement threatened more evil to David than that of Absalom; but it was at length quelled by the valiant, though most unprincipled, Joab, probably the only man in the realm who could have restored peace and order without a protracted civil war. 2 Samuel xiv–xx.

41. About the thirty-fourth year of David's reign, as Dr. Hale supposes, a grievous famine, of three years' continuance, wasted the land. Upon inquiry of the Lord, the king was informed that it was a judgment to avenge the unatoned blood of the Gibeonites, whom Saul, in the heat of his inconsiderate zeal to destroy all the remaining Canaanites, and perhaps also urged by selfish motives to possess his family of the rich patrimony of this people, had slain. In attempting to extirpate the Gibeonites, Saul had flagrantly violated the faith of the nation, solemnly committed in the days of Joshua. (See under Gibeon, Lecture XVI, sec. 11.) This sin was at length expiated by the death of seven of Saul's descendants, whom David delivered to the Gibeonites for that purpose. 2 Sam. xxi, 1–14. Probably these were the identical men who, through Saul's instigation or connivance, slew the Gibeonites.

42. The civil disorders of David's kingdom, occasioned by two successive rebellions, and followed by a three years' famine, seem to have emboldened the Philistines to renew their hostilities upon the Hebrew territory. They seem also to have been instigated to this movement by several champions who were of the race of giants. Four successive battles were fought, in one of which David came near being slain by one of these giant warriors. At length, however, the arms of Israel prevailed,

and the Philistines were again reduced to tribute. 2 Samuel xxi, 15–22; 1 Chronicles xx, 4–8. This was the last of David's wars, and upon being finally restored to peace, and delivered out of the hands of all his enemies, he composed a sublime ode in praise of that Divine power and goodness which had crowned his life with blessings. This incomparable song, as written first for his own private use, is found in 2 Samuel xxii, to which are to be added, as a supplement, "David's last words." Chap. xxiii, 1–7. The same song is again presented with some amendments, as it was afterwards handed to the chief musician to be used by the Church, in Psalm xviii.

43. David had now grown old, and might have concluded his days in peace, but being, as it appears from the whole account, moved with some ambitious designs, determined to take a military census of the people. It was the motive or object of this census which made it sinful; and from its being taken by Joab, the general of the whole army, assisted by military officers, instead of being taken through the priests, as was the usual method, it appears most likely that David had in view some ulterior designs of conquest. Certain it is, the sin of David in this instance was great, and fundamentally opposed to the genius of the theocracy. At the end of nine months and twenty days, Joab returned the number of warriors in the whole nation, exclusive of the tribes of Levi and Benjamin, at 1,300,000. The census was incomplete, and David's heart already smote him for the act. But it was too late to retrace his steps, or avert the punishment. During the three days of pestilence which followed, seventy thousand of the Israelites died, till the prayer of the humbled monarch arrested the destroyer. 2 Samuel xxiv; 1 Chron. xxi.

44. As David was now near seventy years of age, the question of a successor began to agitate many minds. Accordingly, Adonijah, the eldest surviving son of the king, relying on the attachment of Joab, the head of the army, and of Abiathar, the high priest, took measures to procure for himself this honor, and caused a powerful diversion of the public mind in his favor. This roused Bath-sheba, the mother of Solomon, and Nathan the prophet, who immediately engaged David to have Solomon inaugurated king and successor with due form and solemnity. To him alone the aged monarch intrusts the charge of building a house to the Lord. After this, David seems to have lived about six months. He died, having reigned forty years,—"seven years reigned he in Hebron, and thirty and three years reigned he Jerusalem." 1 Kings i; ii, 1–11. A. M. 2990; B. C. 1014.

45. "David," says Professor Jahn, "as a man, was in his sentiments and conduct a true Israelite; as a king he was a faithful vassal of Jehovah. God, and obedience to his will, is with

David everywhere the first and predominant idea, which consoles him in his flight from Saul, and attends him to the throne. All deliverances from danger, and all victories, from the first, over Goliath, to that over the king of Nisibis, he expected from the aid of God, and attributed to the assistance of the supreme Judge of men and nations. As became a viceroy of Jehovah, he, in all enterprises, viewed himself as dependent on God, and bound to execute the designs of his Lord and sovereign. He therefore scrupulously followed the directions of the sacred lot and the prophets; he supported the authority of the priests and Levites, though he was so far from being governed by them, that he, on the contrary, prescribed to them laws and institutions. He loved his subjects, caused justice to be done to them, called them his brethren, and thought himself not degraded by mingling with them in public worship, like any other subject of Jehovah. The Hebrews, therefore, during the reign of David, clearly recognized the theocratical nature of their constitution.

"The transaction with Bath-sheba, and the numbering of the people, in order, as it would seem, to push conquests into foreign countries, are the only two instances in which David seems to have forgotten himself and his God. He was indeed no ideal model of human perfection. He was not without the blemishes incident to human nature; but, on the whole, he was an example worthy the imitation of his successors, and according as they appear on comparison with him, the sacred writers estimate their characters."

46. Solomon ascended the throne in his nineteenth year. He was a prince of uncommon natural powers, which had been improved by a careful education, and in the commencement of his reign exhibited an astonishing degree of courage and vigor in the punishment of Joab and Abiathar, and in displacing Adonijah, his competitor for the crown. 1 Kings ii. The kingdom had been left him in a state of peace and great prosperity. The terror of the Hebrew arms had been spread through the lesser kingdoms of Syria and Arabia, over which the throne of Judah now swayed its powerful sceptre. The fame of the nation had gone abroad beyond the sphere of its conquests, so that Solomon found himself in a condition to form alliances with foreign kings, not excepting the reigning Pharaoh, (1 Kings iii, 1,) which, however it was derogatory to the religion of the Hebrews, served to show their high standing among the nations. In the early part of his reign, Solomon showed himself a worthy occupant of the throne of David. "He was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly. And Solomon loved the Lord, walking in the statutes of David his father." It was at Gibeon, during an occasion of general thanksgiving and sacrifice, that the youthful king sought and obtained his great wisdom, "to judge the

people of God, and to discern both good and bad." 1 Kings iii, 4–15; 2 Chron. i, 3–12.

47. Having organized his court and army, and divided the land into twelve districts, over which he appointed as many purveyors to collect the royal revenue, (1 Kings iv, 1–19,) his next principal care was to build the temple and his own palace. These wonderful structures were twenty years in building. Seven years were employed in building the temple, and thirteen years in building the king's palace. The timber was brought from Mount Lebanon, and floated down the Mediterranean from the Phœnician coast to Joppa, and thence carried overland to Jerusalem. The principal artists were all Phœnicians, furnished by the king of Tyre; and the stone-cutters and sculptors were Giblites, or citizens of the ancient Gebal, the Byblos of the Greeks, a Phœnician city situated on the sea-coast about seventy miles north of Tyre. Besides the workmen furnished by Hiram, king of Tyre, Solomon raised a levy of 30,000 men, to serve on Mount Lebanon successively in bands of 10,000 each; besides 153,300 of the remnant of the Canaanites, who were employed in the quarries, as porters, or as subordinate overseers. Such were some of the extravagant outlays which were dictated rather by the magnificence and pomp of the monarch, than by either reason or religion. 1 Kings v, 8–18; vi, 37, 38; vii, 1. The temple was completed in the eleventh year of Solomon's reign, A. M. 3000; B. C. 1004, and the following year it was dedicated with great solemnity. 1 Kings viii; 2 Chron. v, vi. Hitherto, in all his public acts, Solomon had adhered faithfully to the principles of the theocracy, and vigorously maintained the true worship. In about the twenty-fourth year of his reign, God was pleased to appear unto him the second time, as at Gibeon, and to signify his gracious acceptance of the house he had builded, renewing his covenant with him, as with his father David, and admonishing him that the stability of his throne and prosperity of his government depended on his faithful continuance in the Divine commands. 1 Kings ix, 1–9; 2 Chron. vii, 12–22.

48. The wisdom of Solomon had now spread his fame abroad, for "it excelled the wisdom of all the children of the East country, [the oriental Arabians,] and all the wisdom of Egypt. For he was wiser than all men, and his fame was in all nations round about." 1 Kings iv, 29–33. Of his writings a remnant only has survived, of which the principal are, the Canticles, supposed to have been written on occasion of his Egyptian wife taking occupancy of the new palace he had built for her, 1 Kings ix, 24; 2 Chron. viii, 11; the Book of Proverbs; and Ecclesiastes, or the Preacher, supposed to have been written in his old age, as a memorial of his repentance. His songs were one thousand and five in number. 1 Kings iv, 32. Of these we

have remaining, besides the Canticles, already mentioned, Psalm cxxvii, written mainly as a comment on such maxims as Proverbs iii, 6; xvi, 9; also probably Psalm cxxviii. The forty-fifth Psalm he is supposed to have written, prophetic of the Church, on occasion of his marriage with Pharaoh's daughter, supposed to be a Jewish proselyte. Some other Psalms have been ascribed to him, but they are too doubtful to render a notice of them important. Besides the above, Solomon wrote extensively upon botany and the various branches of zoology. 1 Kings iv, 33. The total loss of all these works shows how little taste the Hebrews had for any literature disconnected with their religion.

49. His attention was also directed to the fortification of his kingdom, and various frontier cities were rebuilt and placed in a condition of defense. Numerous public works of another character also attested the vigor and magnificence of his adminstration. But perhaps no public measure exhibited more the comprehensiveness of his active mind, than his plans of commerce and trade. In his days, as for ages afterwards, the Phœnicians held the empire of the seas. The trade with the eastern coast of Africa, the southern coast of Arabia, and with the Indies, was by far the most lucrative and important. Two important roads of commerce lay within Solomon's dominions. He commanded the port of Eziongeber, at the head of the Elanitic gulf of the Red Sea, which was the key to the southern commerce; while the deserts of Syria and eastern Arabia, through which the caravans passed which carried on the overland trade between the Persian Gulf and Euphrates on the one hand, and western Asia and Europe on the other, were also subject to his crown. These two avenues Solomon determined to occupy and improve to his advantage. Accordingly, by offering to the Tyrians some adequate inducement, perhaps some extension of commercial privileges, he engaged them as mariners in his ships at Eziongeber. So deeply was the king engaged in this matter, that he went in person to Eziongeber to direct the enterprise. These ships made their voyage once in three years, and according to the different notices given, brought, at each return, a revenue of gold to the king of about $16,000,000 reckoned in our money. Besides this, silver, ivory, apes, peacocks, spices, &c., were introduced into the kingdom in abundance. 1 Kings ix, 26–28; x, 14, 15, 22; 2 Chron. viii, 17, 18. In order to control more advantageously the overland trade between the Euphrates and the Mediterranean, he also built Tadmor in the desert of Syria. This wonderful city, called by the Greeks Palmyra, and whose splendid ruins yet remain, stood in the midst of the Syrian desert, in a well watered district, and was the point of meeting and interchanges between the eastern and western caravans. 1 Kings ix, 18. Other lesser branches of trade also brought

their revenue to the king. These, with the tribute of the conquered nations, and the presents, and, in many cases, annual rates sent from foreign princes out of respect to his wisdom, (1 Kings x, 24, 25; 2 Chron. ix, 23, 24,) made Solomon to "exceed all the kings of the earth for riches."

50. Still this immense influx of wealth did not enrich the nation. It was not the reward and encouragement of private industry, and was not employed to facilitate the ends of living among his subjects. Commerce and trade, on the contrary, were the monopoly of the crown, and went to support the unbounded extravagance of the royal household. In the midst of all this apparent flow of prosperity, it is not difficult to perceive the elements of disaffection and decay already at work. The unparalleled glory of the administration was so much taken from the liberties, the rights, the happiness of private life. Great as was his income from foreign sources, it was insufficient to support the luxury and pomp of Solomon, who, in addition to all other means, was obliged to resort to heavy and oppressive imposts upon his own subjects, who now saw the product of their toil and privations remorselessly expended to support a vain magnificence.

51. Solomon had other and yet greater faults, which gathered darkness over his latter days, and portended evil to the kingdom of David. His numerous harem, and marriage with heathen wives, were in violation of the express command of Moses, Exod. xxxiv, 15, 16; Deut. vii, 3, 4; xvii, 17; and his building temples and high places within and about Jerusalem, to the deities worshiped by these idolatrous wives, was not a mere act of religious toleration, but an encouragement of idolatry, and hence a revolt from Jehovah, whose servant he was, and whose people he governed. In his old age it is pitiable to behold this Heaven-honored monarch bowing with his strange wives at the shrines of Ashtoreth, and Moloch, and Chemosh. 1 Kings xi, 1–8. His multiplication of horses, and the support of a numerous body of cavalry, of which Solomon maintained twelve thousand, was also directly contrary to the law; as were also his increase of gold and silver, and the general pomp of his government. Compare Deut. xvii, 14–20; 1 Kings x, 26–29.

52. The long-continued peace of Solomon's reign had enabled the people to apply themselves, without serious interruption, to productive industry and the arts of life, and was hence more favorable to the exorbitant demands of the government. But during this period David's veterans had died, and the effeminate luxury of his successor had not been favorable to the training of others worthy of their place. The tendency of Solomon's reign was not to develop or improve, but to exhaust, the resources of the nation; and though he exhibited more splendor than any other Hebrew monarch, yet he really ener-

vated and debased the kingdom more than almost any other. In view of all his ingratitude and the enormity of his offenses, God declares his covenant, made in the earlier part of his reign, now void, and forewarns him that his kingdom, after his death, shall be dismembered. 1 Kings xi, 9–13. In the mean time adversaries begin to arise against Solomon. The first of these was Hadad, the only member of the royal family of Edom who had escaped the wars of David. He, unable to instigate his own country to revolt, now joined his influence with that of Rezon, king of Damascene-Syria, another prince who had cherished vengeance against the throne of David, and gave much trouble to Solomon's dominions in that quarter. But none of them roused the fear and jealousy of Solomon so much as Jeroboam, a young officer of great abilities whom the king had made prince of Ephraim and Manasseh. To this young officer it was revealed by the prophet Ahijah, that God would give him ten tribes of the twelve, over which he should rule, leaving but two tribes to constitute the kingdom of Solomon's successors. Upon hearing this, Solomon sought to arrest Jeroboam and kill him, but he fled to Egypt, where he was kindly received by Shishak the king, successor to Pharaoh the father-in-law of Solomon, and with whom he remained till Solomon's death. Solomon died A. M. 3029; B. C. 975, having reigned forty years. 1 Kings xi, 14–43; 2 Chronicles ix, 29–31. The events of his reign are few when compared with the glory of his name, owing probably to the almost uninterrupted tranquillity of the kingdom.

53. Upon the death of Solomon the government devolved upon his son Rehoboam. Before the new prince became settled on the throne, the people assembled throughout the realm to ask of him redress of their grievances, in the remittal of those oppressive taxes which had been necessary to support the luxury and splendor of the court of his father. Unwisely, Rehoboam refused this reasonable demand, and returned answer to the people in language so arbitrary and contemptuous, as left no room for further negotiation or delay. The mind of the nation was deeply disaffected at the assumptions of power and the reckless extravagance of Solomon's reign; but the great personal authority of the king, and the vigor of his administration, had hushed the rising murmur, and prevented, during his life-time, any outburst of complaint. The time, however, had now arrived when the usurpations of the throne might be called in question by the public voice, and the people, headed by the powerful house of Joseph, had assembled at Shechem, to stipulate with their new sovereign. The matter, too, was of God. As a judgment upon Solomon, and a public warning to the nation against idolatry, he had determined to permit the present crisis, and the division of the kingdom as the result. Upon re-

ceiving Rehoboam's haughty reply, therefore, the ten tribes instantly set up the standard of revolt, and declare themselves an independent government, disconnected from the house of David. Meantime, Jeroboam, having returned from Egypt, is elected king by the unanimous voice of the revolted tribes. Thus arose the "kingdom of Israel," as distinguished thenceforward from the "kingdom of Judah." The latter embraced the tribes of Judah and Benjamin; the former, the remaining ten. 1 Kings xii, 1–20. This event happened A. M. 3029; B. C. 975.

An attempt had been made to rend the kingdom in the same manner in the reign of David. The occasion was as follows:— After the insurrection of Absalom had been quelled, David remained some time east of Jordan, till the ten tribes sent a deputation inviting him to return to Jerusalem, and tendering their allegiance. The king refused to return till invited by his own tribe, Judah. The tribe of Judah covertly and ungenerously interfered at this moment, and escorted the king back to the capital, excluding the ten tribes from this honor, and publicly slighting their offer. A bitter and fierce dispute arose, in which the fiercer words of Judah prevailed. The feeling was deep, and the indignation of the ten tribes universal. At this juncture Sheba, a Benjamite, sounded a revolt, and drew the populace after him. It was quelled, however, by Joab, but not till it had agitated the nation with just alarm. These incidents show the growing jealousy between the leading tribes, Ephraim and Judah, which finally issued in the rupture above recorded. 2 Sam. xix, 9–43; xx, 1–22. (See also Lect. XIV, sec. 9.)

54. At first Rehoboam resolved to reduce the revolted tribes to obedience, and for this purpose raised an army of 180,000 chosen men. But being warned of God by the prophet Shemaiah to desist, he disbanded his forces and relinquished the design. 1 Kings xii, 21–24; 2 Chron. xi, 1–4. Still, no definite treaty of peace was concluded, and a state of war actually existed between the two kingdoms, particularly in the light of frontier disturbances, during the lives of these two kings. 1 Kings xiv, 30; 2 Chron. xii, 15.

55. The exact line of division between the two kingdoms cannot be ascertained. It varied somewhat on the west of Judah at different times. The dotted line on the map conveys a sufficiently correct general idea. I will, in treating of the next epoch, give you a brief sketch of the two kingdoms, till their overthrow, the one by the Assyrians, and the other by the Babylonians; pursuing the history of Judah till the end of Nehemiah's administration, and the close of the Old Testament canon.

MAP N° 13
For the
KINGDOMS
OF
ISRAEL & JUDAH.
34
35
36
Gebal
Aphek
Baalath
Berothai
or
Berytus
Sidon
Zarephath
Tyre
Dan
Achzib
Accho
Mt Carmel
Endor
Megiddo
Dor
Jezreel
Jabesh gilead
Ashteroth
Samaria
Tirzah
Mahanaim
Shechem
Jabbok
Shiloh
Ramoth-gilead
Joppa
Bethel
Jericho
Nimrah
Rabbath
Ammon
Ramah
Jerusalem
Heshbon
Ashdod
Gath
Ascalon
Libnah
Kedesh
Hebron
Engedi
Gaza
Lachish
Maon
Rabbath
Moab
Beersheba
Kir-moab
Rhinocolura
Hormah
Bozrah
Kadesh
Selah or
Petra
MEDITERRANEAN SEA
DEAD SEA
KINGDOM OF ISRAEL
KINGDOM OF JUDAH
PHILISTINES
AMMON
MOAB
EDOM
ARABIA
AMALEKITES
GIBLITES
MAACHATHITES
Mt Hermon
Abana
Pharpar
Jordan
Waters of Merom
Kishon
Arnon
Zered
Brook of Egypt
B. Kanah
B. Gaash
B. Sorek
B. Besor
34 Long. east from Greenwich 35
36

# Third Geographical Era.

EMBRACING A PERIOD OF 555 YEARS; FROM THE REVOLT OF THE TEN TRIBES, AND THE ERECTION OF THE SEPARATE KINGDOMS OF ISRAEL AND JUDAH, A. M. 3029, TO THE RESTORATION OF JUDAH FROM BABYLON AND THE END OF NEHEMIAH'S ADMINISTRATION, AND OF THE OLD TESTAMENT CANON, A. M. 3584, B.C. 420.

## LECTURE XXXI.

KINGDOM OF ISRAEL, FROM THE COMMENCEMENT OF THE KINGDOM UNDER JEROBOAM, A. M. 3029, TO ITS FINAL OVERTHROW BY SHALMANESER, KING OF ASSYRIA, A. M. 3283; A PERIOD OF TWO HUNDRED AND FIFTY-FOUR YEARS.

1. JEROBOAM fixed his capital at Shechem, (1 Kings xii, 25,) and had also a summer residence at Tirzah, which for a long time after was a royal city. 1 Kings xiv, 17; xvi, 6, 8, 15, 23. His first care was to render the rupture between the two kingdoms complete, and to cut off all hope of a future re-union. He saw that the religion of the nation had been their strongest bond of union, and if henceforward permitted to meet and mingle in their great national festivals, and to worship the same God at Jerusalem, they would inevitably be drawn together by the most powerful sympathies of their nature, and at no distant day would probably seek to heal the political wound that had now dismembered their body. With a shrewdness, therefore, equalled only by the impiety of the act, Jeroboam determined to modify the system of Moses, and introduce a new form of worship for his people. He adopted the Egyptian form of superstition, with which he had been conversant during his exile, and set up two golden or gilded calves, at the two extremities of his kingdom, the one at Bethel, the other at Dan. These calves were in imitation of the Egyptian gods Apis and Mneuis, and were exhibited as the visible emblems of Jehovah. The same attempt had been severely punished in the desert of Sinai. Exodus xxxii, xxxiii. Jeroboam went farther; he changed the time and character of their religious festivals, and finally abolished the priesthood of the tribe of Levi, and made priests of the common people, contrary to, and in contempt of, the law of Moses. 1 Kings xii, 26–33. This change in the fundamental institutions of religion, had the intended effect to lay the foundation of lasting and irreconcilable antipathies between the two

kingdoms. The tribe of Levi, residing within the bounds of the kingdom of Israel, deprived of their annual tithes, and struck with horror at these sacrilegious innovations, relinquished their possessions, and retired within the kingdom of Judah, accompanied by vast numbers of the more pious people. 2 Chron. xi, 13–17. This conduct of the Levites, so martyr-like, evinces their firm attachment to the worship of Jehovah, and shows them to have been a class of men capable of the highest acts of moral heroism. According to the enumerations in the twenty-first chapter of Joshua, they must have held at least thirty-five cities with their adjacent fields, within those tribes which now fell to Jeroboam's dominions.

The policy of Jeroboam, however shrewd to human eyes, was directly subversive of the theocracy. The worship of the calves was never enjoined by any subsequent king of Israel, but, in the just visitations of heaven, this popular idolatry became the occasion of the overthrow both of the house and kingdom of Jeroboam. Although God had established no covenant with Jeroboam, as with David and his posterity, yet had he remained faithful to Jehovah, as his vicegerent, he might have long enjoyed the honor and tranquillity awarded to pious kings. As it was, Jeroboam forsook God, and laid the foundation for permanent revolt, in his first public acts, on which account he was admonished by the prophet Ahijah that his house should become extinct in the next generation. 1 Kings xiv, 5–16. Jeroboam reigned twenty-two years and died, A. M. 3050; B. C. 954. 1 Kings xiv, 20.

2. NADAB, son of Jeroboam, succeeded his father in the kingdom, and reigned two years, after which Baasha, of the tribe of Issachar, conspired against him and slew him, and cut off the male members of the house of Jeroboam, in fulfilment of the prophecy of Ahijah. 1 Kings xv, 27–30.

3. BAASHA usurped the kingdom, A. M. 3052; B. C. 952. He proved a wicked and worthless king, on which account the same exterminating vengeance was denounced upon him and his house, by the prophet Jehu, (another person from the Jehu that was afterwards king,) as had been executed upon Jeroboam's family. 1 Kings xvi, 1–7. Baasha's reign is rendered famous in connection with the long and disastrous Syrian wars with Israel. With him these wars commenced. The occasion was as follows: The impiety of Baasha and his predecessors had disaffected a large portion of his subjects, who, on this account, left the kingdom, and went over to Asa, king of Judah, at this time celebrated for his faith in God, and adherence to the true worship. 2 Chron. xv, 8, 9. To check this emigration, Baasha seized upon the city of Ramah, lying near the great central road between the two kingdoms, about six miles north of Jerusalem, and began extensive preparations for its fortification. Alarmed

at this hostile movement, almost within sight of his capital, Asa hired the wicked Benhadad, king of Syria, to invade the northern territory of Israel, and thus recall Baasha from his first project. The plan worked the desired result. Ben-hadad, who till now had been in league with Baasha, was glad of so favorable a pretext for enlarging his dominions, and made no scruple to violate his treaty with the king of Israel, and possess himself of the cities in the north of Palestine, which had hitherto trusted to his good faith for their security. Upon receiving intelligence of these disasters, Baasha abandoned his work at Ramah, and hastened home to protect his own frontier. 1 Kings xv, 16–21. He was now involved in a most unhappy war with a powerful enemy, who had already gained a permanent foothold in the land. This was the commencement of the Syrian power in Israel, which so fearfully extended itself under future monarchs, especially Hazael, and which was not entirely broken till about 133 years after, or A. M. 3197. Baasha reigned in Tirzah twenty-four years.

4. Baasha was succeeded by his son ELAH, who reigned two years, when he was slain by Zimri, "captain of his chariots," who also slew all the house of Baasha, putting an end to his dynasty, according to the words of Jehu the prophet above mentioned. 1 Kings xv, 33; xvi, 8–14.

5. At this time the army of Israel lay encamped before Gibbethon, a city of the Philistines, where, twenty-four years before, Nadab had been slain by Baasha. 1 Kings xv, 27. On hearing of Zimri's conspiracy, the army instantly proclaimed OMRI, then general, king, and marched to Tirzah, to take vengeance on the usurper. Zimri foresaw his ruin inevitable, and to avoid falling into the hands of the enemy, retired to the royal harem, which he set on fire, and perished miserably in the flames, after a brief reign of seven days. 1 Kings xvi, 15–20.

6. OMRI now ascended the throne, A. M. 3075, but a powerful faction still adhering to Tibni, another competitor, a civil war ensued, which continued four years, after which Omri became established in the government. The principal event which distinguished his reign was the removal of the seat of government from Tirzah, to "the hill of Samaria," which thenceforward continued to be the capital of the kingdom of Israel, for a period of two hundred and two years, till its final overthrow by Shalmaneser. Omri reigned twelve years, and was succeeded by his son Ahab, A. M. 3086. 1 Kings xvi, 21–28.

7. If Omri had "wrought evil in the sight of the Lord, and done worse than all that were before him," Ahab far outstripped his ancestors, "and did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Ahab was a weak as well as a worthless prince. He had married Jezebel, daughter of Ethbaal, or Ithobalus, king of Tyre;

a woman of extraordinary ambition and powers of mind, but proverbially cruel and corrupt. To her he had become singularly obsequious. 1 Kings xxi, 25; Rev. ii, 20. Jezebel was naturally zealous for the religion of her fathers, and through her influence was first introduced in Israel the worship of Baal, the chief god of the Phœnicians. 1 Kings xvi, 31–33. Hitherto Israel had worshiped Jehovah under the image of the golden calves of Jeroboam, and had retained portions of the institutes of Moses in their religion; but the worship of Baal, and the introduction of the pompous forms of the Phœnician superstition, seemed to obliterate the last vestige of the national faith. Baal was now the popular deity; his altars were thronged, his prophets honored and numerous, while the altars of Jehovah were demolished, his worshipers persecuted, and his prophets slain. It was in this calamitous hour, when the name of God seemed forgotten, that Elijah was raised up to stem the tide of popular corruptions. He was a most wonderful man, fitted in every sense for those peculiar and perilous times. His eventful history begins abruptly at 1 Kings xvii, 1. You must read it, together with Ahab's sad story, in the sacred volume. I have not space to record them here.

Ahab reigned twenty-one years, and at length died of the wounds he received at the battle of Ramoth-gilead, according to the prediction of Micaiah, 1 Kings xxii, 28–37; but not till the total extirpation of his house had been denounced by Elijah, as a visitation for his sins. 1 Kings xxi, 20–24. It was about the tenth year of his reign that Elijah slew the prophets of Baal, at the end of the three years' famine. 1 Kings xviii. In the seventeenth year of Ahab's reign, Ben-hadad, king of Syria, the second of that name, besieged Samaria. He was defeated, and upon renewing the attack the following year, lost his army and fell into Ahab's hands, who, with characteristic imbecility, treated him with complaisant familiarity, and concluded with him a treaty of peace. By this treaty Ben-hadad engaged to restore to Ahab all the cities which had fallen under the Syrian power during the previous wars. 1 Kings xx, 34, compare xv, 20. This treaty was not observed by Ben-hadad, and resulted in nothing further than a three years' cessation of arms. In the fourth year Ahab joined his forces with those of Jehoshaphat, king of Judah, and renewed the war. It was in his attempt to dislodge the Syrians from Ramoth-gilead that he lost his life, where it is worthy of remark that the perfidious Ben-hadad repaid the misplaced confidence of Ahab, by giving strict orders to his soldiers to seize the person of the king of Israel. Ahab disguised himself in battle, and thus escaped the vigilance of Ben-hadad, but was at length pierced by the random arrow of a Syrian archer. 1 Kings xxii, 1–40; 2 Chron. xviii.

8. Ahab was succeeded by his son Ahaziah, whom he had

appointed viceroy the year previous, or A. M. 3106 ; B. C. 898. The son "walked in the way of his father." 1 Kings xxii, 51–53. Moab, which had yielded an annual tribute to Israel of "100,000 lambs and 100,000 rams with the wool," now revolted. 2 Kings i, 1 ; iii, 4, 5. In the second year of his reign Ahaziah received a serious injury from a fall through the lattice of an upper chamber, and sent a messenger to inquire of Baal-zebub, the fly-god of Ekron, whether he should recover. Elijah met the messenger, and turned him back to his master with the certain denunciation of death. Ahaziah was displeased, and sent an officer with fifty men to apprehend the prophet, whom they found on a hill, and who called down fire from heaven to consume him and his company. A second party shared the same fate ; but a third being sent out, they became impressed with reverence for that God whose servant Elijah was, and humbly invoked his clemency. The prophet now accompanied them, and delivered the divine sentence of death to the king in person. The king died soon after, having reigned two years. One of the most considerable public acts of Ahaziah's reign was his union with Jehoshaphat, king of Judah, in fitting out a maritime expedition on the Red Sea, to fetch gold from Ophir. But the thing displeased the Lord, whereupon the good Jehoshaphat repented, and dissolved the league, after which the ships were destroyed in a storm at Eziongeber a commercial town on the gulf of Akkaba, or the eastern gulf of the Red Sea. 2 Kings i ; 2 Chron. xx, 35–37, compare 1 Kings xxii, 48, 49.

9. Ahaziah had no son, and was succeeded by his brother, Jehoram, A. M. 3108. 2 Kings i, 17. The first care of Jehoram, or, as it is written by contraction, Joram, after his accession to the throne, was to reduce the Moabites to obedience ; a work for which the brief reign of Ahaziah had left no leisure. In this expedition Jehoshaphat also engaged, together with his ally the king of Edom. In a circuitous march of seven days through the desert of Edom, south of the Dead Sea, their supplies of water failed them, and the whole army was upon the point of perishing, when Elisha, who had accompanied the expedition, miraculously supplied the host, out of respect for the piety of Jehoshaphat. 2 Kings iii. Scarcely had the king of Israel returned from Moab, when his dominions were again invaded by Ben-hadad, king of Syria. Through information obtained by Elisha, however, he defeated the plans of his enemy, and rendered the campaign of that year abortive. Enraged at this, Ben-hadad attempted to arrest the prophet. To convince the Syrians that Jehovah was the supreme God, and that no machinations against him could stand, the detachment sent to apprehend Elisha was struck with blindness and led into the midst of Samaria, and delivered into the power of Jehoram. 2 Kings vi, 8–23. Though compelled to confess the true God, the Syrians did not abandon

their plan for the subjugation of Israel, but returned the following year and besieged Samaria. The distress occasioned by the famine which followed in the city, and which was aggravated by the general dearth throughout the land, (2 Kings iv, 38,) baffles all description, and finally moved the king to threaten the life of Elisha. 2 Kings vi, 24–33. By a miracle, however, the Syrians were overthrown, and the kingdom for the present relieved. 2 Kings vii, 3–16. About eight years after this Benhadad was strangled by Hazael, who usurped the throne and renewed the wars with Israel. Ramoth-gilead, which had fallen back into the hands of the king of Israel, (2 Kings ix, 14, 15,) was first besieged, and in defending it against the fierce attacks of Hazael, Jehoram received several wounds. To recover from these wounds the king returned to Jezreel, where, soon after, he was slain by Jehu, after a reign of twelve years. With Jehoram perished the house of Ahab, according to the prediction of Elijah, (1 Kings xxi, 20–22,) after it had continued thirty-four years from the accession of Ahab to the throne.

Jehoram, though a wicked prince, and governed by no fixed principles of religion, had become so far influenced by the miracles of Elijah as to acknowledge the true God, and abjure the worship of Baal. Notwithstanding his mother Jezebel was still alive, he removed the images of Baal, whose altars she had sustained with so much zeal and expense, though he still adhered to the worship of the golden calves. 2 Kings iii, 1–3. In the beginning of his reign Elijah was translated to heaven, (2 Kings ii, 1–12,) and it is to his lifetime that the recorded history of Elisha chiefly belongs. You may read the interesting details in the second book of Kings, chapters iii to xiii, inclusive.

10. Jehu succeeded Jehoram, and established a new dynasty, A. M. 3120; B. C. 884. He had been left in command at Ramoth-gilead, when the king his master returned to Jezreel to be healed of his wounds. Here he was anointed king of Israel by a prophet, whom Elisha had dispatched for this purpose, and was immediately declared king by the whole army, with whom he was popular. Jehu lost no time, but hastened to Jezreel before the news of this event could reach the king. Here, a little east of the city, he met and slew Jehoram, upon the plat of ground formerly embraced in Naboth's vineyard, thus avenging the murder of Naboth, according to Elijah's prophecy. 2 Kings ix, 23–26, compare 1 Kings xxi, 17–19. On entering the city, he caused Jezebel to be thrown into the street from an upper window, thus fulfilling another prediction, and avenging the blood of God's servants upon that cruel and wicked woman. 2 Kings ix, 30–37, compare 1 Kings xxi, 23. Ahab had seventy sons in Samaria, in the care of the nobles of the city. They were in a strong city, with forces at their command, and might have rent the nation by a civil war had they deter-

mined on resistance, as Jehu ironically advised in his first letter to the elders of Samaria. 2 Kings x, 1–3. But his promptness and daring had intimidated the nation, and the seventy sons of Ahab were, therefore, beheaded in compliance with the second command of the ferocious general. 2 Kings x, 6, 7. Thus perished the wicked house of Ahab, as Elijah had foretold. 1 Kings xxi, 20–22. But Jehu went further. He slew Ahaziah, king of Judah, grandson of Ahab and Jezebel, who had at this unfortunate hour come to Jezreel to visit his relative, the king of Israel; and forty-two of Ahaziah's brothers, who were on their way to Samaria to visit the family of Ahab, shared the same fate. 2 Kings ix, 27, 28; x, 12–14. From this relentless vengeance he next proceeded by stratagem to extirpate the remaining prophets of Baal. 2 Kings x, 18–28. Yet the worship of the golden calves he never molested, and he "took no heed to walk in the law of the Lord God of Israel with all his heart." Ver. 31.

Jehu was a man of bold, resolute spirit, prompt in action, ambitious, relentless. He had obeyed the injunctions of Jehovah, so far as they harmonized with his own ambitious aims, but his coercive reformation was not based upon any fixed religious principles adopted by himself, and hence was not thorough and radical, nor of uniform continuance. For his obedience to God, so far as it went, he was rewarded with the sceptre of Israel for four generations." 2 Kings x, 30. Yet Jehu's reign was vastly disastrous. As a punishment for his infidelity to the laws and worship of Jehovah, the ferocious Hazael was let loose upon his kingdom, and overran all Palestine east of Jordan, besides the cities he still held on the west. 2 Kings x, 32, 33. Jehu reigned twenty-eight years, and was succeeded by his son Jehoahaz. Verses 34–36.

11. Jehoahaz ascended the throne A. M. 3148; B. C. 856. His reign was marked by the impieties of his ancestors, the kings of Israel, and accordingly the divine chastisements fell heavily on the nation. Hazael pursued his career of agression upon Israel till the country was wasted, and he had made the people "like the dust by threshing." Jehoahaz was stripped of every kingly appendage but the name, and his army reduced to "fifty horsemen, ten chariots, and ten thousand footmen." In the fifteenth year of his reign he associated his son Joash with him in the kingdom, and died ingloriously after a reign of seventeen years. 2 Kings xiii, 1–9.

12. Joash, or Jehoash, succeeded to the kingdom alone, A. M. 3165; B. C. 839. He seems to have been more imbued with the fear of Jehovah than his father, or than most of his predecessors, though he upheld the idolatry of Jeroboam, and made no attempt to reform the national religion. It was in the thirteenth year of his reign that the aged prophet Elisha "was fallen sick of his sickness whereof he died," when Joash, distressed at

the public calamities, and seeing no hope for his kingdom, came down to the venerable man of God, "and wept over his face and said, O my father! my father! the chariot of Israel, and the horsemen thereof!" indicating that his last and only hope for his kingdom was in the dying prophet, who was indeed the true defense, or the true chariot and horsemen of Israel. It was now that God took pity on Israel, and inspired Elisha to promise Joash deliverance from the Syrian yoke. Meantime Hazael had died, and was succeeded by his son Ben-hadad, the third Syrian king of that name mentioned in Scripture. Ben-hadad by no means inherited the abilities of his father, and his whole reign was a tissue of defeat and dishonor. Encouraged by the words of Elisha, Joash attacked him with vigor and gained three successive victories, by which he regained many important cities, and revived the drooping hopes of the nation. 2 Kings xiii, 10–25. About this time Amaziah, king of Judah, foolishly challenged Joash to civil war, in which the latter was triumphant, and enriched himself with the spoils of Jerusalem. 2 Kings xiv, 8–14. Joash reigned sixteen years, and was succeeded by his son Jeroboam, the second king of Israel of that name.

13. Jeroboam the second, after having been in joint-king with his father eleven years, began to reign alone, A. M. 3179; B. C. 825. Though a wicked prince, yet, like his father, he seems to have entertained more of the fear of God than most of the kings of Israel. The worship of Baal had now become extinct, and the golden calves only were upheld. Under these circumstances the Lord took pity on Israel, and sent Jonah the prophet, the same that afterwards preached at Nineveh, to encourage Jeroboam with promises of relief. Emboldened by the predictions of Jonah, the king renewed the wars with Syria, which his father had commenced, and in a series of successful campaigns recovered all the cities of Israel and fully restored its ancient boundary. Pursuing the success of his victorious arms he afterwards entered Syria, and subjugated the kingdoms of Damascus and Hamath, which had formerly been tributary to Judah. These brilliant successes raised the kingdom of Israel to its former greatness and power, and had the pure worship of Jehovah been restored, it might have been established upon a permanent foundation. 2 Kings xiv, 23–28. The Syrian yoke was now completely thrown off, and the Syrians in their turn reduced to tribute, after having cruelly oppressed Israel about 133 years, from the invasion of Ben-hadad the first, in the reign of Baasha, king of Israel. But this great prosperity was of brief duration. Neither mercy nor judgment could wean the nation from its idolatry. The Israelites became intoxicated with success, and abandoned themselves to luxury and idolatry. The prophet Amos lived at this time, and in the sixth chapter of his prophecy rebukes their sensuality, and threatens them (ver. 14)

with the Assyrian invasion. In the seventh chapter he distinctly denounces judgments upon Jeroboam and his house; and in the eighth portrays the desolations which the Assyrians shall cause to come upon the land. The kingdom of Israel had now attained a dizzy height of power, but it tottered upon the brink of an abyss, into which it was soon hopelessly to plunge. Jeroboam reigned forty-one years, and was succeeded by his son Zachariah.

14. ZACHARIAH began his reign, A. M. 3232; B. C. 772; after an interregnum of anarchy and misrule of eleven years from the death of his father. After a brief reign of six months, in which he walked in the sins of his father, he was murdered by Shallum in a public manner, (2 Kings xv, 10,) according to the denunciation of the prophet Amos, "I will rise against the house of Jeroboam with the sword." Amos vii, 9. Thus perished the last of the house of Jehu, in the fourth generation, according to the word of the Lord. 2 Kings x, 30; xv, 12.

15. SHALLUM reigned but one month, when he was opposed and slain by a new usurper, Menahem. 2 Kings xv, 13–15.

16. MENAHEM, who appears to have been one of the generals of king Zachariah, was by no means in circumstances to take peaceable possession of the throne. He marched against the city of Ziphsah, which resisted his authority, and treated the inhabitants with savage barbarity. But a new and more formidable foe now presented himself. The Assyrians, who had been rapidly extending their conquests westward for the few previous years, now invaded Palestine with a force which it was vain for Menahem to oppose. The Assyrian monarch who led this first expedition against the Hebrew nation was Pul, probably the successor of the same king of Nineveh, who repented at the preaching of Jonah. Menahem submitted without resistance, and gave Pul a thousand talents of silver, being a little more than 1,519,333 dollars. This immense sum he raised by a tax of fifty shekels each, upon 60,000 of his wealthiest subjects, the first that had ever been directly levied on the Hebrew nation for the support of government. In consideration of this princely tribute, Pul confirmed Menahem on the throne, who thereby protracted his troublesome reign ten years. 2 Kings xv, 14–22.

17. PEKAHIAH, son of Menahem, succeeded his father, A. M. 3248; B. C. 761. He reigned two years, and was slain by Pekah, commander of his forces, who reigned in his stead. 2 Kings xv, 23–26.

18. PEKAH began his reign A. M. 3245; B. C. 759. One of the most signal acts of his reign was his league with Rezin, king of Syria, for the purpose of subverting the kingdom of Judah, and placing on the throne of David a tributary king of another race, as we learn from Isaiah vii, 5, 6. He probably premeditated the ultimate re-union of the two kingdoms by this means, as well as to raise an additional barrier to the

growing power of the Assyrians. Various successes were obtained in the war which followed. The king of Syria took Elath, a maritime city on the Red Sea, and restored it to Edom, and defeated Ahaz in battle, carrying numerous captives to Damascus. Pekah also slew in one day 120,000 men of Judah, and led 200,000 women and children captives into his own kingdom. These, however, by the command of God, seconded by the popular voice, he was constrained to restore to liberty. 2 Chron. xxviii, 1–15.

Isaiah was now living, and was sent to Ahaz, king of Judah, to offer him every assurance of the Divine aid, which the besotted king rejected, and chose rather to adhere to his idols, and call in the aid of the Assyrians. Tiglath-pileser, son of Pul, now occupied the Assyrian throne, and gladly accepted the rich presents of Ahaz, and listened to his proposals. The Assyrians, who had already attained to great power, were rapidly advancing in the career of conquest, and therefore embraced eagerly any pretext for a new foreign war. Accordingly they marched a numerous army into Damascus, overthrew the kingdom, and sent its principal inhabitants into exile to the river Kir, or Cyrus, "which, at the present day is called Kur by the Russians, and Kier by the Persians. It unites its waters to the Aras, or Araxes, and enters itself into the Caspian Sea under the thirty-ninth degree of north latitude." Entering the kingdom of Israel, Tiglath-pileser took all the country east of Jordan, together with all Galilee, and transfered their principal inhabitants into captivity beyond the Euphrates, as he had already done to those of Damascus. 2 Kings xv, 27–29; xvi, 5–9; 1 Chron. v, 25, 26. I hope my young readers will turn to the Scriptural account of this sad war. Also read Isaiah, chapters vii, viii, and xvii. (See also Lecture XXXIII, sec. 12.)

The kingdom of Israel was now reduced to less than half its former limits, but by the forbearance of God was spared for the present from utter destruction. Repentance, even now, might have averted the final catastrophe, but these heavy calamities had not the effect to turn the heart of the nation to the true God. The wars of Pekah and Rezin against Judah commenced about the seventeenth year of Pekah's reign, (2 Kings xv, 37,) and their disastrous issue so changed the sentiment of the nation against their king, as probably emboldened Hoshea in his conspiracy, who slew Pekah, after an inglorious reign of twenty years. 2 Kings xv, 27–30.

19. Hoshea did not immediately come to the throne. Ten years of anarchy followed Pekah's death. Israel was now in a most deplorable state, the Assyrians hovering over them like hungry vultures, and the heart of the nation distracted by intestine broils. Hoshea at length quieted the elements, or controlled them so far as to take the government, A. M. 3274;

B. C. 730. He seems in many respects to have been a better prince than most of his predecessors, (2 Kings xvii, 1, 2,) although he made no effort to reform the national idolatry. Early in his reign Shalmaneser, king of Assyria, and successor of Tiglath-pileser, invaded the country, and reduced the new king to tribute. 2 Kings xvii, 3. Sad as was the condition of the kingdom, it was not without hope. Even now relief would have been afforded, had they returned to God. Hezekiah now sat upon the throne of Judah, and in the ample piety and zeal of his heart made one general effort to recover both Judah and Israel from their idolatry. Hoshea condescended so far as to permit the messengers of Hezekiah to pass through his kingdom unmolested, and deliver their earnest exhortations to the people, with an invitation to assemble at Jerusalem, and once more renew their covenant with Jehovah in the solemn celebration of the passover. But so hardened had the nation become in their unbelief and impiety, that generally "they laughed the messengers to scorn and mocked them," though "divers of Asher, and Manasseh, and Zebulun" yielded to the call. 2 Chron. xxx, 1–12. In the seventh year of his reign, Hoshea revolted from the king of Assyria, and formed an alliance with So, king of Egypt. Against this imprudent policy Isaiah strongly remonstrated, and forewarned Hoshea that the Egyptians would deceive him and never come to his aid. Isaiah xxx, 1–7. At the same time the prophet faithfully admonished the king that in repenting and trusting in Jehovah he should find deliverance. Verse 15. This last offer of mercy was rejected, and the denunciation of the impending ruin of the kingdom follows. Verses 16, 17. Meantime Shalmaneser, upon the failure of Hoshea's annual tribute, gets intelligence of his proceedings, and marches an army into Palestine to complete the overthrow of the kingdom of Israel. Three years he closely besieged Samaria, which, receiving no help from Egypt, as the prophet had forewarned them, at last fell into the hands of the enemy. 2 Kings xvii, 4, 5. The last blow was now struck. Both the king and his people were sent into captivity beyond the Euphrates, and the land of Israel peopled with idolatrous barbarians. This was according to a common policy of Oriental monarchs, of which we have still some specimens in Russia and the East. Thus fell the kingdom of Israel, A. M. 3283; B. C. 721; after it had subsisted 254 years from the reign of Jeroboam. Most of this period it had spent in foreign wars, domestic broils and anarchy, in religious persecutions, or in civil wars with Judah. Of the nineteen kings who reigned over Israel, not one of them was pious, or uniformly acknowledged God in his public administrations. All upheld the worship of the calves, and many of them, far from being satisfied with these, plunged deeper into the superstitions of the heathen. Yet the Lord sent among them, with special messages,

the prophets Ahijah, Shemaiah, Micaiah, Elijah, Elisha, Jehu, Hosea, Amos, Jonah, Isaiah, and many others; but these they uniformly resisted and persecuted.

20. Shalmanezer removed the principal inhabitants, soldiers and artisans, to Halah, or *Chalachene*, in the north of Assyria; to the river Habor, or *Chaboras*, called by Ezekiel, chap. i, 1, *Chebar*, which empties into the Euphrates from the east a little above the 35th degree of north latitude; to Gozan, on the eastern side of the Tigris; and to the cities of the Medes. In their place they colonized barbarians in Israel, from Babylon and Cuthah, beyond the Euphrates; and from Ava, Hamath and Sepharvaim in Syria. These mingled with the remnant of the Israelites left in the land, and were all called Samaritans, from Samaria, their chief city. At first these foreigners worshiped only the gods of their respective nations, but the wild beasts increasing during the depopulated state of the country, made such havoc as induced them to believe, in accordance with the notions which then prevailed in the world respecting national and local gods, that the calamity was sent upon them as a judgment for the neglect of the worship of the God of the land; and indeed this was a just conclusion. Accordingly an Israelitish priest was recalled from exile to teach them the religion of the country. He settled at Bethel and taught them the worship of Jehovah, whose worship they thenceforward joined with their own superstitions. 2 Kings xvii, 6–41. From this mixed race afterwards arose the Samaritans.

21. It appears from Ezra iv, 2, that Esar-haddon, king of Assyria, had a principal agency in colonizing these foreign barbarians in the land of Israel, and that in verses 9 and 10 of the same chapter, this same Esar-haddon is called "the great and noble Asnapper;" or this Asnapper might have been a noted Satrap, or prince of Esar-haddon, whom the king had charged with the business of conducting the emigration and settlement of these Samaritans. Esar-haddon, as we learn from Isaiah xxxvii, 37, 38, was the son and successor of Sennacherib. It would seem, therefore, that after Shalmaneser had taken Samaria, and transported the Israelites into the captivity, those Hebrews who had during the war concealed themselves in the mountains, or fled into other countries, returned and resumed their old possessions. Sennacherib succeeded Shalmaneser, and attempted the subjugation of Judah also, but the sudden and violent destruction of his army, and his own disgrace and death which soon followed, (2 Kings xix, 35–37; Isa. xxxvii, 36–38,) prevented the execution of his designs upon the Jewish nation. His son Esar-haddon, however, renewed the wars, and completed the removal of the Israelites or Ten Tribes, and replenished the country with new supplies of barbarians from abroad. This seems the most probable account of the matter.

## LECTURE XXXII.

KINGDOM OF JUDAH—FROM THE BEGINNING OF REHOBOAM'S REIGN, A. M. 3029, TO THE DEATH OF ATHALIAH, A. M. 3126. A PERIOD OF NINETY-SEVEN YEARS.

1. REHOBOAM, the son and successor of Solomon, and the first king of Judah after the revolt of the ten tribes, ascended the throne at the age of forty-one, A. M. 3029; B. C. 975. 1 Kings xiv, 21. Having abandoned the project of reducing to obedience the revolted tribes of Israel, (see Lect. XXX, section 54,) Rehoboam's first care was directed to the fortification of his principal cities, especially on his frontier. 2 Chron. xi, 5–12. This measure was dictated by the weakness of his kingdom, and a just fear lest the tributary nations on the west, south, and east, should be emboldened to revolt, and in their turn invade his dominions. The first three years of Rehoboam's reign bear a record honorable to his piety and his adherence to the theocratic principles of the Hebrew government. At the same time the bold iniquity of Jeroboam, king of Israel, and his violent innovations upon the institutes of Moses, had driven out of his kingdom thousands of his purest subjects, who took refuge in Judah; preferring to worship the God of their fathers in exile, rather than bow the knee to the golden calves of Jeroboam. 2 Chron. xi, 13–17. Thus Rehoboam found himself at length securely established in his kingdom, and prosperous. But in his prosperity he forsook God, and the people followed the example of their king. The defection was general, and the vilest practices of the heathen were introduced into the land. 1 Kings xiv, 22–24; 2 Chron. xii, 1, As a punishment for this sin, God permitted Shishak, king of Egypt, to invade his kingdom with an army of twelve hundred war-chariots, sixty thousand cavalry, and infantry "without number." Against such a force the fortified cities and other defensive preparations of Rehoboam could offer no successful resistance, and accordingly all fell into the hands of the invader. Not even the relenting heart of the nation could arrest the storm, but Jerusalem itself was sacked, and both the temple and palace plundered of those immense treasures which had been hoarded up during the reigns of David and Solomon. 1 Kings xiv, 25, 26; 2 Chron. xii, 1–9. There can be little doubt that Jeroboam, who had resided at the court of Shishak during the latter years of Solomon, instigated this attack upon Judah. Gratitude to the king of Egypt for his royal protection, as well as hostility to Rehoboam, would naturally prompt to such a course. Rehoboam never recovered from this blow, and subsequently exhibited but a faint

image of the splendor and wealth of the court of Solomon. However, as it checked his idolatrous propensity, he was permitted to pass the remainder of his life in comparative prosperity. He died after a reign of seventeen years, and was succeeded by his son Abijah, or Abijam.

2. Abijah succeeded to the throne A. M. 3046; B. C. 958. The accession of this prince was seized upon by Jeroboam as a favorable moment to declare war with Judah, and attempt its subjugation to his own dominion. For this purpose he levied an army of eight hundred thousand men, and marched towards Jerusalem. Abijah met him in Mount Ephraim with a force just half as large, and after a speech in which he evinced much wisdom and attachment to the laws of Jehovah, he joined battle with Jeroboam, and overthrew him. The slaughter of Jeroboam's army was immense. Five hundred thousand, it is said, perished on the field. Josephus says the slaughter was greater than ever occurred in any other war. But, as Professor Jahn observes, "in numbers so large there may be some error in the transcribers, though it is certain that after this defeat the kingdom of Israel was considerably weakened, while Judah made constant progress in power and importance." Pursuing his advantage, Abijah took several frontier cities from Jeroboam, among which was Bethel, where one of the golden calves was worshiped. 2 Chron. xiii, 2–20. But the succeeding part of Abijah's reign was not answerable to this early promise of piety. He forsook God, and upheld the idolatry that his father had practiced, and at which Solomon had connived. 1 Kings xv, 1–8. He died after a short reign of three years, and was succeeded by his son Asa.

3. Asa began his reign A. M. 3049; B. C. 955. The virtues, piety, and prosperous administration of this prince, place him in the first rank of the kings of Judah, although the latter part of his life was not so unblemished as the preceding. As he was young, the government seems for a while to have been administered by his grandmother, Maachah. The first care of Asa was to uproot idolatry from the land, and restore the authority and order of the institutes of Moses. As a reward for his piety, God gave the land rest from war, which afforded the king ample opportunity to fortify his frontier cities, and strengthen his kingdom. Such was the increase of his people, that he was able to bring into the field an army of 580,000 men. 2 Chron. xiv, 1–8. In the eleventh year of his reign the southern part of his kingdom was invaded by Terah, the Ethiopian, or Cushite, with 1,000,000 men and 300 war-chariots. These were probably the Arabian Cushites, and this immense host might very probably have comprised many of the mercenary troops, or rather, hordes, from the Libyan district of Africa, which had followed the expedition of Shishak twenty-five years before, in the reign

of Rehoboam. Asa met them in the valley of Zephathah, and in reliance on God totally overthrew them, and "smote all the cities" on the south-west border of his kingdom. The flocks, and herds, and tents of the invading host, sufficiently intimate its nomadic character, and strengthen the supposition that it was composed of the shepherd tribes of Arabia, and is not to be considered as a compact body of soldiers. 2 Chron. xiv, 9–15.

These successes were followed by special encouragements from the prophet Azariah, which inspired the king with new zeal in extending the reformation. The queen, his grandmother, had been deposed from her authority "because she had made an idol and a grove," and the land was now more thoroughly purged from the remaining vestiges of the heathen superstition. The temple, also, and its worship, were restored to the purity, and in some degree to the splendor, that belonged to them in the reign of Solomon; "and Asa did that which was right in the eyes of the Lord, as did David his father." 1 Kings xv, 9–15; 2 Chron. xv. The influence of Asa's piety was felt in the kingdom of Israel, and thousands of such as loathed the idolatry of Jeroboam were induced to remove within the borders of Judah. This finally led to a war between Baasha, king of Israel, and Asa, which I have already described. (See Lecture IX, section 3.) In applying to the king of Syria for aid against Baasha, instead of relying solely upon God, Asa committed a grievous sin, for which he was reproved by the prophet Hanani. The reproof was not received by the king, who, contrary to the tenor of his past life, now became enraged, and imprisoned the prophet. Asa's life was now drawing to a close. Three years previous to his death he was seized with disease in his feet, probably the gout, when he called in the aid of foreign physicians, who generally relied more on superstitious rites and incantations than on any correct knowledge of medicine. This was an additional error of Asa, who should have employed physicians from the priests or Levites, with whom the medical science of the Hebrews chiefly rested. With these dubious spots unhappily gathering upon his evening sky, Asa died, after a reign of forty-one years. 2 Chron. xvi.

4. Jehoshaphat succeeded his father Asa, A. M. 3090; B. C. 914. He was a more faithful subject of Jehovah than all the preceding kings of Judah, on which account he became more renowned and prosperous than they. His first act was to garrison the fenced cities of Judah, especially those on his northern border, which his father had taken from the king of Israel. 2 Chron. xvii, 1–6. Thus protected from the hostile designs of his neighbors, he turned his attention to the more thorough religious reformation and instruction of his people. Jehoshaphat had the sagacity to foresee that no merely external reformation, however thorough, would be permanent and effectual, unless

the public mind were enlightened, and the heart of the nation moved by the influence of proper motives. Accordingly, in the third year of his reign he deputed five of his princes, whose personal appearance and characters might command respect, together with two priests and nine Levites, to pass through the kingdom and teach the people the law of Moses. This was altogether a new measure, and its happy effect was felt upon the whole nation. 2 Chron. xvii, 7–9. It was by this zealous adherence to the law of Moses, and to the principles of their theocracy, that the kingdom of Judah now arose to a power and magnificence altogether unknown since the reign of Solomon. Not only was it internally prosperous, but "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah," so that they not only desisted from war, but many of them brought tribute to Jehoshaphat. Verses 10, 11.

Jehoshaphat was the first to conclude a definite treaty of peace with Israel, 1 Kings xxii, 44; and happy had it been for him and his people had he proceeded no farther in consummating an affinity with that idolatrous kingdom. With singular inconsistency, however, he married his son and heir to his throne, Jehoram, to the daughter of Ahab; a measure which, as we shall see, wrought its own punishment in his own and the succeeding reigns. 2 Kings viii, 16–18; 2 Chron. xviii, 1. The friendly union that now subsisted between the royal families of the two kingdoms, not only corrupted the house of Jehoshaphat, but proved a snare to the good king himself. On a visit to King Ahab, Jehoshaphat was induced to join him in an expedition against Ramoth-gilead, with a view to recover that city from the Syrians, who, according to the treaty of Ben-hadad, three years before, should have peacefully surrendered all the cities of Israel which they had taken in the previous wars. The expedition proved a failure. Ahab died on the field of battle, and Jehoshaphat narrowly escaped the fierce assault of the Syrian archers. 1 Kings xxii, 1–37; 2 Chron. xviii. Jehoshaphat now returned to Jerusalem in evident mortification and dishonor, where he was promptly rebuked by the prophet Jehu, and threatened with the divine chastisement for having "helped the ungodly, and loved them that hated Jehovah." 2 Chronicles xix, 1–3. The king, indeed, seems now to have become sensible of his error, and earnestly endeavored to counteract the evil tendency of his example, by carrying forward with new zeal the religious reformation in his kingdom, which appears at this time to have been on the decline. He also improved the administration of justice, by establishing supreme tribunals in all the chief cities of Judah. 2 Chron. xix, 4–11.

Hitherto the fear of God had restrained the surrounding nations from making war upon Judah, as a reward of the piety of Jehoshaphat. 2 Chron. xvii, 10. But in joining the unfortu-

nate expedition against Ramoth-gilead, Jehoshaphat had foolishly intermeddled with the quarrels of Ahab, and made himself liable to a war with Syria. His defeat, too, had lessened him in the estimation of the neighboring people, and probably furnished the occasion of the troubles that now arose. After the defeat at Ramoth-gilead, and the death of Ahab, the Moabites, who had hitherto been tributary to Israel, perceiving that kingdom to be on the decline, and the power of the Syrians to become daily more formidable, seized the occasion to revolt, and co-operate with the Syrian army. Jehoshaphat had fairly committed himself in the war on the side of Ahab, and was now held as a common enemy. The Moabites now meditate an attack upon his dominions, and for this purpose league with the Ammonites and other Arabian tribes. In the true spirit of Arab warfare, they stealthily march round the southern extremity of the Dead Sea, and thence northward along its western shore, keeping all their movements concealed from observation, (which they might very possibly do in that mountainous desert,) till they pour their innumerable swarms into the more open country about Engedi. (See Lecture XXVI, section 16.) Their sudden and formidable appearance immediately spreads a panic throughout the kingdom, and on every side the people muster for war. Jehoshaphat was able to lead into the field a disciplined army of 1,160,000 men, besides the garrisoned forces that kept the cities of Judah, 2 Chron. xvii, 12–19; but in this emergency he could not fully avail himself of his vast military strength, and in the true spirit of one who felt that he reigned only as the viceroy of Jehovah, resolved to meet the enemy in reliance on the Divine arm. His confidence was not misplaced. He obtained a complete victory, wholly as the work of Divine Providence, in reward of his fidelity to Jehovah. It seems the invaders were not harmonized among themselves. A fierce quarrel arose in their camp, and the children of Lot fought first with their Arabian allies, and then with one another, with such exterminating vengeance, that their vast host was extinguished by their own hands. The Hebrews piously celebrated their deliverance, and Jehoshaphat's reign was not disturbed by a renewal of the war. 2 Chron. xx, 1–30. The same year Jehoshaphat attempted to revive the navigation of the Red Sea, and permitted Ahaziah, who had succeeded his father Ahab, to join him in the enterprise. But being reproved by the prophet Eliezer for this alliance, he relinquished the undertaking, and the navy was subsequently destroyed in the harbor of Ezion-geber. "Josephus informs us that the ships which had been built were too large and unwieldy; and we may infer that Jehoshaphat discovered that he could not accomplish an enterprise of this nature, in the want of such skillful ship-wrights and able mariners as those by whom the Phœnicians had constructed

and manned the ships of Solomon." (See Lecture XXX, section 49.)

But the evils of Jehoshaphat's alliance with the idolatrous house of Ahab had not here terminated. The following year Jehoram, son of Ahab, and brother of Ahaziah, came to the throne, and immediately prepared to subjugate Moab. Jehoshaphat unwisely consented to espouse his cause, and accordingly embarked, with his ally the king of Edom, in the expedition. Having penetrated too far into the desert southeast of the Dead Sea, the allied army came near perishing for want of water, and were relieved only by a miracle wrought by the prophet Elisha, out of respect to the piety of the king of Judah, though not without an implied reproof for his having engaged with such allies. The expedition, though not wholly a failure, added nothing to Jehoshaphat, who, after this, seems to have remained in quiet within his own kingdom. 2 Kings iii, 6–27.

In the third year before his death, Jehoshaphat took his son, Jehoram, into consortship with himself in the government, A. M. 3112. The evil effect of his marriage with the daughter of Ahab began now more fully to display itself, and the later years of the old and good king, we may well imagine, were embittered at beholding his son "walking in the ways of the kings of Israel." 2 Kings viii, 16–18. Jehoshaphat died in his sixty-first year, having reigned twenty-five years.

5. Jehoram succeeded his father in the sole administration of the government, A. M. 3115; B. C. 889, in the thirty-second year of his own age, and in the third year of the reign of his namesake and relative, Jehoram, son of Ahab, king of Israel. The decease of the pious Jehoshaphat had removed all authoritative restraint from Jehoram, who seems now to have yielded to the influence of Athaliah his wife, as Ahab had to that of her mother Jezebel. Instigated, probably, by Athaliah, Jehoram stained the beginning of his reign by the murder of his six brothers, whose influence, or possible pretensions to the throne, might have threatened to impede his plans; and with them also perished many of the chief men of the kingdom. 2 Chronicles xxi, 1–4. Having thus removed some of the most influential supporters of the reign and reformation of Jehoshaphat, he proceeded to introduce, under patronage of the royal favor, the idolatries which Jezebel had established in Israel at the expense of so much blood and treasure. The altars and high places of Baal now arose in every part of the kingdom, and the people were compelled to do him honor. 2 Chron. xxi, 11. Thus the sedulous efforts of the two preceding reigns were defeated, and the throne of David pledged to the vilest abominations of the heathen.

But with Jehoram's apostasy came also political and family disasters. A writing from Elisha (it reads Elijah, 2 Chron.

xxi, 12, but if from him it was written before his death) admonished him of his sins, and denounced upon him the heavy judgments of Jehovah, to which the king gave no heed.

The Edomites, hitherto tributary to Judah, now revolted, and though unsuccessful at first, ultimately broke "the Hebrew yoke from off their necks," as Isaac their progenitor had foretold. Gen. xxvii, 40; 2 Kings viii, 20–22; 2 Chron. xxi, 8–10. The rebellion of the Philistines followed, who, with the southern Arabians near the Cushites, invaded Judah, and after laying waste the country, entered Jerusalem itself and plundered even the palace, carrying away as captives all the women of the royal harem, except Athaliah, and all the king's sons except Jehoahaz, or Ahaziah, the youngest. 2 Chron. xxi, 16, 17. The young princes were put to death, but the female captives were probably reserved for slavery. 2 Chron. xxii, 1. All this made no salutary impression on the king, who at length was visited by an incurable disease, of which he died miserably and unlamented at the end of two years. He was denied the usual funeral honors, and by the popular voice refused sepulture with the kings of Judah. He had reigned eight years. 2 Chronicles xxi, 18–20.

6. Ahaziah, called also Azariah, (2 Chron. xxii, 6, and Jehoahaz, 2 Chron. xxi, 17,) came to the throne in the forty-third year of his age, A. M. 3119; B. C. 885. He was a weak prince, entirely swayed by the pernicious counsels of his mother, Athaliah, and followed the abominations of the house of Ahab, whose friendship he cultivated. He joined his uncle Jehoram, king of Israel, in the war against Hazael, king of Syria, at Ramoth-gilead. Jehoram was wounded, and returned to Jezreel to be healed. Here Ahaziah visited him, and here he was met by Jehu, and slain, as one of the doomed seed of Ahab. He reigned but one year. 2 Kings viii, 25–29; ix, 16–29; 2 Chron. xxii, 1–9.

7. Athaliah now seized upon the vacant throne of Judah, A. M. 3120; B. C. 884. She had been the virtual possessor of the supreme power during the two preceding reigns, but partly from the promptings of her natural ambition, and partly from the evident peril of her present situation, she now boldly stepped forward, and in one desperate stake placed herself at the head of the kingdom. You must remember that God had raised up Jehu to exterminate the idolatrous house of Ahab, and that impetuous man had already slain Jezebel, Jehoram, and Ahaziah;—the mother, brother, and son of Athaliah;—and was proceeding with fearful rapidity in his sanguinary commission. Athaliah thus found herself a member of a doomed family; a Gentile by birth on the side of her mother, and by religion a violent and sanguinary advocate of the impure worship of Baal; in the midst of a people of another faith, to

whom she had become odious, for the coercive innovations she had made upon their religion. The supreme power, too, was likely to pass from her, if either of her grandsons ascended the throne. In this crisis she did not hesitate, but boldly usurped the kingdom, putting to death without mercy all the children of her son Ahaziah, who might lawfully dispute her claims. In this, however, she was unwittingly executing the divine sentence against the house of Ahab. Joash, the infant son of Ahaziah, alone escaped the massacre. He was rescued by his aunt, wife of the high priest Jehoiada, and was hid with his nurse in one of the chambers of the temple, till he was seven years old. Thus in the providence of God was spared the last representative of the royal house of David. The blood-thirsty queen had no intimation that one of the royal princes had survived; but she was soon to be undeceived, and her "violent dealings" to be visited upon her own head. Jehoiada stood at the head of the priesthood, and the priesthood being united could control a majority of the nation. He, therefore, entered into a deep and well-concerted plan for collecting vast numbers of the Levites at Jerusalem, with a view to bring forth the young king and place him on the throne. According to Jehoiada's plan it was determined that the partisans of the young prince should be divided into three bodies, one of which was to guard the prince in the temple, the second to keep all the avenues, and the third was placed at the gate leading to the royal palace. The people were to be admitted as usual to the outer courts. Then the armories of the temple were opened, and the spears, bucklers, and shields of king David were distributed to those parties, as well as to the Levites, who were to form an impenetrable barrier around the king during the ceremony. When all was disposed in this order, the high-priest appeared, leading by the hand the last scion of the royal house of David. He placed him by the pillar where the kings were usually stationed, and having anointed him with the sacred oil, he placed the crown upon his head, arrayed him in royal robes, and gave into his hand the book of the law, on which the usual oaths were administered to him. He was then seated on a throne which had been provided, and hailed by the acclamation of "Long live the king!"

At this moment Athaliah appeared, and perceiving what had been done, rent her clothes and cried, "Treason! treason!" But it was now too late! None appeared in her defense, and she was taken outside the courts of the temple, and slain. She had reigned six years. 2 Kings, xi, 1–16; 2 Chron. xxii, 10–12; xxiii, 1–15. Thus perished the accursed seed of Ahab and Jezebel, but their pernicious influence, both in Israel and Judah, long outlived them.

## LECTURE XXXIII.

KINGDOM OF JUDAH, CONTINUED — FROM THE BEGINNING OF THE REIGN OF JOASH, A. M. 3126, TO THE DEATH OF HEZEKIAH, A. M. 3306; A PERIOD OF A HUNDRED AND EIGHTY YEARS.

8. JOASH, or Jehoash, was but seven years old when he began to reign, A. M. 3126; B. C. 878. Being a minor, the government was for some time administered by his guardian, Jehoiada, the high-priest, a man of great powers of mind, but far more renowned for his inviolable adherence to the principles of the theocracy. His first care was to unite the nation to Jehovah, their sovereign, by new covenant-engagements, and to purge the land from that idolatry which it had been the chief solicitude of the three previous reigns to establish. Both the court and temple felt the salutary effects of his reforming policy, and the better disposed part of the nation had the satisfaction soon to behold the order and authority of the true worship restored, as in the days of David. At length, however, the good Jehoiada died in the midst of his useful labors, at the advanced age of 130 years. He was honored with a burial among the kings of Judah—a distinction he had richly merited. It now became apparent how much the nation owed to the influence of that great man. Joash, who had hitherto been kept in allegiance to Jehovah, never carried out the principles of his illustrious guardian, but was soon seduced into idolatry by the courtly address of some of the princes of Judah. Zechariah, son of Jehoiada, was now commissioned to reprove the people for their sins, and admonish them to return to the Lord. "But they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord." Thus did the king requite the kindness of Jehoiada, to whom he owed both his life and kingdom. Zechariah expired while uttering the ominous words, "The Lord look upon it, and require it!" And he did require it. Even in the last days of the Jewish nation, it was remembered, and distinctly visited upon that stubborn race of unbelievers, according to the solemn denunciation of our Lord. Matt. xxiii, 35.

But justice did not thus long delay. You will remember that about forty-six years previous to the time of which I am now speaking, Ahaziah, the father of Joash, had joined Jehoram, king of Israel, in a war against the Syrians at Ramoth-gilead. Hazael had at that time newly come to the Syrian throne, and through the reigns of Jehu and Jehoahaz, kings of Israel, his victorious arms had devastated the country east of Jordan, together with all Galilee. He now penetrated southward to the

west border of Judah, and, having taken Gath, was prepared to take notice of the part which Ahaziah had acted against him at Ramoth-gilead. Accordingly, at the close of the very year in which the holy martyr Zechariah was slain, Hazael marched towards Jerusalem. Joash was justly alarmed, and exhausted the sacred and royal treasures to obtain a present sufficient to buy off this formidable invader. Hazael accepted the immense gift, but with a detachment of his army still persisted in his first purpose to take Jerusalem. The thing was of the Lord. Judah was to be punished. Joash met the small army of Hazael, and though his forces far outnumbered those of the enemy, he was defeated, Jerusalem was taken, the princes who had seduced him into idolatry slain, their wealth plundered, and immense spoils carried out of the kingdom to Damascus. Joash himself was left wounded and enfeebled, in which miserable condition two of his own servants killed him to avenge the death of Zechariah. His body was denied sepulture with the kings of Judah. He reigned in all forty years. 2 Kings xi, 17–21; xii; 2 Chron. xxiii, 16–21; xxiv.

9. Amaziah, son of Joash, succeeded his father in the kingdom, A. M. 3165; B. C. 839. The first act of his reign was to punish the murderers of his father, in which he so far respected the law of Moses, (recorded Deut. xxiv, 16,) as not to put to death the children with the fathers. About the twelfth year of his reign, Amaziah made preparations for reducing to their former obedience the Edomites, who, as we have seen, revolted in the days of Jehoram. In addition to his own forces he hired 100,000 auxiliaries from the kingdom of Israel; but being admonished by a prophet of God that the Lord would not favor the expedition if these idolaters accompanied it, he dismissed them, notwithstanding he had paid them the stipulated sum of a hundred talents of silver, equal to about 166,500 dollars. He met the Edomites in the Valley of Salt, south of the Dead Sea, and in a pitched battle overthrew them, leaving 10,000 of their number dead upon the field; then advancing into the heart of their country, he took the famous city of Selah, or Petra, their capital, and changed its name to Joktheel. In this last rencounter ten thousand more Edomites perished, by being precipitated from the cliffs of their native mountains. But this victory was the ruin of Amaziah. Elated with his successes, he now forgot God, and even worshiped the idols of Edom which he had brought home among the spoils of his victory, "and bowed down himself before them, and burned incense unto them." Even the prophet of God, who was sent to warn him of the Divine displeasure on account of his sin, was threatened with death if he did not forbear.

Amaziah was now given up to his own folly and infatuation. Intoxicated with his success he fancied himself invincible, and

sent a formal challenge of war to Joash, king of Israel, saying, "Come and let us look one another in the face." The challenge, indeed, was not without provocation. When Amaziah dismissed the auxiliary troops of Israel, the latter returned home exasperated from a sense of disappointment and dishonor, and wreaked their vengeance on several border-towns of Judah, plundering their goods, and putting their inhabitants to the sword. This was probably the cause of Amaziah's determination to make war upon Israel. The king of Israel, in true Oriental allegory, admonished him to beware. But Amaziah was not to be deterred. The kings met in battle at Beth-shemesh in Judah. Amaziah was defeated and taken prisoner. Joash then marched to Jerusalem, broke down 400 cubits of the city wall, equal to about 700 feet, took all the gold and silver, with the sacred vessels of the temple, also the treasures of the "king's house," with hostages, and returned to Samaria. From the disgrace of this defeat Amaziah never recovered, and was at last assassinated by conspirators at Lachish, whither he had fled for refuge. He reigned twenty-nine years. 2 Kings xiv, 1–20; 2 Chron. xxv.

10. Uzziah, or Azariah, son of Amaziah, now ascended the throne, A. M. 3194; B.C. 810. He was a bold, active, and ambitious prince, in general obedient to the law of Moses, but did not demolish the unlawful altars. He organized an army of 307,500 men, under 2,600 valiant chiefs; improved the fortifications of the country; extended his arms abroad, and recovered the port of Elath, on the Red Sea, which seems not to have submitted to Amaziah with the rest of Edom; subdued the Arab hordes on his southern border; regained possession of Gath, Jabneh, and Ashdod, with other Philistine towns, which had revolted since the days of Jehoram; and reduced to obedience the Ammonites, who seem to have withheld their tribute since the days of Jehoshaphat. The kingdom of Judah now arose to its former military renown, and again its name became terrible to the nations around.

But it was not in conquest alone that Uzziah became great. He turned his attention to agriculture, and the pasturage and breed of cattle; and by the cultivation of the arts of peace laid the foundation for more permanent prosperity. "But when he was strong his heart was lifted up to his destruction," and he impiously assumed the functions of the priesthood in the temple. In vain did the faithful high-priest, Azariah, with his associates in office, remonstrate. The king became enraged at their interference, and persisted in his sacrilegious temerity till, smitten with leprosy in the moment of his attempt to burn holy incense, he was hurried from the place. From that day he was obliged to live in a separate house, according to the requisition of the law of Moses concerning lepers. Leviticus xiii, 45, 46. Meanwhile the affairs of government were administered by his son

Jotham. Uzziah reigned fifty-two years, the longest of any of the kings of Judah, except Manasseh. 2 Kings xiv, 21, 22; xv, 1–7; 2 Chron. xxvi.

The prophets Amos, Hosea, and probably Joel, began to prophecy in this reign. Amos i, 1; Hosea i, 1. In the last year of Uzziah, Isaiah received his prophetic commission. Isa. vi, 1–8. It was in the former part of Uzziah's reign that the earthquake happened which spread such terror through the country, Zech. xiv, 5; two years previous to which Amos received his prophetic call. Amos i, 1.

11. Jotham, who administered the government as regent, during the last days of Uzziah, now became sole possessor of the sovereignty, A. M. 3246; B. C. 758. He is reckoned among the good kings of Judah, and hence his reign was prosperous, although the altars and groves consecrated to idols still remained and were used by the people. Neither did Jotham interest himself in supporting the temple-worship. He seems, like his father, to have been a man of generally correct religious principles, and politically a supporter of the law of Moses, but being destitute of personal piety, felt no deep interest in the spiritual advancement of the nation. Hence, while the national faith was declared to be Mosaic, he still tolerated idolatry, out of respect to that class of his subjects who still chose to ingraft upon the Mosaic religion the vile customs of the heathen. Jotham improved the fortifications of Jerusalem, and built cities, and various works of defense in the mountainous district of Judah. His war with the Ammonites was successful, and they subsequently paid him a rich tribute. He died after a prosperous reign of sixteen years. It was in Jotham's reign, B. C. 748, or as others place it, 750, or 752, that the city of Rome was founded, with which the destinies of the Hebrew nation were one day to be so intimately connected. 2 Kings xv, 32-38; 2 Chron. xxvii.

12. Jotham was succeeded by his son Ahaz, A. M. 3262; B. C. 742; the most corrupt monarch that had hitherto appeared in Judah. He restored the old Canaanitish idolatry, so expressly forbidden in the law of Moses, (Lev. xx, 1–5; Deut. xii, 31,) and offered human sacrifices to Molech, and filled the land with the altars of Baal. "He respected neither Jehovah, the law, nor the prophets; he broke through all the restraints which the law imposed on the Hebrew kings, and regarded nothing but his own depraved inclinations. He introduced the religion of the Syrians into Jerusalem, erected altars to the Syrian gods, altered the temple in many respects according to the Syrian model, and finally shut it up entirely." But his sins did not go unpunished.

Pekah was at this time king of Israel, and Rezin was king of Syria of Damascus. These two conspired against Ahaz, with a view

to extirpate the house of David, and place upon the throne of Judah a foreigner, "the son of Tabeal," as we learn in Isaiah vii, 4–6. Of this Tabeal we know nothing more. If the plan was bold in conception, it did not lack vigor in its execution. On the south the Edomites were excited to revolt, and Elath, which Uzziah had taken and fortified, was re-captured by the Syrian army. Ahaz was defeated in battle with Rezin, who carried a multitude of captives to Damascus; while in another battle with Pekah, 120,000 men of Judah were left dead upon the field, 200,000 women and children were taken captives, who, however, were again restored to their homes by the interference of the prophet of God and some of the chief men of Ephraim. At the same time the Edomites laid waste the southern district of Judah, carrying away many Hebrews captives, while the Philistines invaded the low country on the west and south-west, and took six cities and their villages. Ahaz was now reduced to extreme peril, and the kingdom of Judah, attacked on every side by fierce and powerful enemies, seemed ready to be devoured. Still did the king, "in the time of his distress, trespass yet more and more against the Lord; this is that king Ahaz." The prophet Isaiah was sent to offer him relief in the name of Jehovah, and to propose a sign for the encouragement of his faith. This the infatuated king declined, under the pretext that "he would not tempt Jehovah," but in truth because he had resolved on other measures of defense. He now called in the aid of the powerful Tiglath-pileser, king of Assyria, (or *Tiglath-pul-assur*, '*the tiger-lord of Assyria*,') whose father Pul had invaded northern Palestine about thirty years previous, in the time of Menahem, king of Israel. Tiglath-pileser, without loss of time, marched a numerous army into Syria, overturned the kingdom of Damascus, having defeated and slain Rezin, its king, and sent the principal inhabitants into exile. He afterward, as we have before seen, (Lecture XXXI, sec. 18,) invaded and laid waste northern and eastern Palestine. Ahaz now went to Damascus to pay his court to the Assyrian monarch, and congratulate him upon his success. Here he obtained some new models of idolatry, which, upon his return to Judah, he did not fail to introduce. He was now, indeed, temporarily relieved from his nearer enemies, but in effecting this he had tempted the cupidity of a more formidable and dangerous foe. Ahaz had exhausted the treasures of his kingdom to purchase the protection of the king of Assyria, and now found, when it was too late to retract, that he had stipulated with a faithless monarch. In the significant language of Scripture, "Tiglath-pileser came unto him, and distressed him, but strengthened him not." Ahaz died, after a disgraceful reign of sixteen years, and for his wickedness was refused sepulture with the kings of Judah. 2 Kings xvi; 2 Chron. xxviii; Isaiah vii.

13. Hezekiah, son of Ahaz, succeeded his father in the kingdom, A. M. 3277; B. C. 727. He followed not the wicked example of Ahaz, but walked in the steps of his pious ancestor, David. Within a month after his accession, he opened the doors of the temple, which had been shut by his father, and restored the purity and order of the worship of the true God. The high places, images, and groves consecrated to idolatry, were removed, and even the brazen serpent which Moses had made in the wilderness, (Num. xxi, 9,) and which, having been placed in the temple, had become an object of superstitious reverence to which the people burnt incense, was broke in pieces; and instead of calling it *nahash, a serpent*, he called it contemptuously, *nehushtan, a brazen bauble*. But the king was far from being satisfied with the reformation of his own people. Tiglath-pileser had already devastated the country east of Jordan, together with all Galilee, and the last king of Israel now sat upon the throne. In this extremity, from motives purely religious, Hezekiah made a general effort to engage the remnant of Israel, "who had escaped out of the hands of the kings of Assyria," to return unto Jehovah, and join in the holy festivals at Jerusalem. To this end he sent his messengers throughout that unhappy kingdom to make their earnest appeals to the people. Some good was effected by this means. Many of the better-disposed class listened and obeyed. Jerusalem was again thronged with devout multitudes, and was vocal with the solemn chant of those who praised Jehovah, so that "since the time of Solomon there was not the like." "Like David, Hezekiah also provided for the instruction and moral improvement of his people, by the public singing of psalms in the temple, and by a new collection of the moral maxims of Solomon."

The effects of these happy changes were soon felt in every part of the kingdom, which now rapidly increased in wealth and power. Hezekiah improved the fortifications of Jerusalem; supplied the city more plentifully with water, by bringing the waters of the upper Gihon, through a new aqueduct, within the walls of the city; built store cities; and increased the number of his herds and flocks. Not contented with these internal improvements, he conquered the Philistines who had made incursions into the south-western part of his dominions during the reign of his father, and finally threw off the Assyrian yoke, which Ahaz had voluntarily taken upon himself. This last act occasioned one of the most memorable events of Hezekiah's reign. The Assyrian power, for above forty years past, had been constantly extending itself in Palestine, and was now looking toward the conquest of Egypt. It was in the fourth year of Hezekiah's reign that Shalmanezer had completed the extinction of the kingdom of Israel, and now Sennacherib, his successor, upon the revolt of Hezekiah, marched a powerful army

into the country to complete the subjugation of Judah. In a short time he overran the western and southern districts, and "took the fenced cities." Hezekiah, who had waited in vain for succor from Egypt, now hastened to make his submission to the invader, who exacted as a tribute three hundred talents of silver and thirty talents of gold, or about 7,749,000 dollars. Subsequently, however, the haughty Assyrian resolved upon the total conquest of Judah, and sent three of his generals with a numerous host to summon Jerusalem to surrender. Encouraged by the prophet Isaiah, the king refused obedience to the summons, although, to all human appearance, he was already in the power of the conqueror. At this juncture "a report was spread abroad that Tirhakah, (Taracos, or Tearcon,) king of Cush—one of the greatest heroes of antiquity, who not only ruled over the Arabian and African, or Ethiopian, Cush, but also over Egypt, and is said to have pushed his conquests as far as the Pillars of Hercules, (or Straits of Gibraltar,)—was on his march through Arabia, to attack the Assyrian territories." Alarmed at this report, Sennacherib hastened to attempt the subjugation of Judah, and repeated his summons to Jerusalem in the most haughty and impious language. Again his messengers returned unsuccessful. He prepared to attack the holy city, but, before he could march his army to Jerusalem, 185,000 of his men were cut off in one night by a fierce plague. Sennacherib fled to Assyria, where, soon after, he was assassinated by his own sons in the temple of Nisroch, at Nineveh. By this event the Assyrians seem to have lost much of their power in the west, and especially were taught to dread the vengeance of that God who protected the Hebrews; for though Esar-haddon, the son and successor of Sennacherib, planted colonies in Samaria, and maintained the former conquests over that fallen kingdom, he never renewed the war with Judah.

Soon after, Hezekiah was siezed with a malignant disorder, and was admonished by Isaiah to settle the affairs of the kingdom preparatory to his death; but, in answer to the earnest prayers of the king, the sentence of death was reversed, and fifteen years added to his life. In confirmation of the Divine promise a public miracle was wrought, which, in connection with their deliverance from Sennacherib, produced a deep impression upon the mind of the nation, and contributed powerfully to re-establish them in the worship of Jehovah. The fame of these events was not confined to Palestine. Merodach-baladan, king of Babylon, sent an embassy to Hezekiah, with presents, to congratulate him on his recovery, and to inquire respecting the miracle. On this occasion Hezekiah felt flattered by the attention shown, and betrayed the natural weakness of his character in the manner of requiting it. With evident vanity, he made a display of the wealth and forces of his king-

dom to the envoys of the foreign prince, but does not seem to have carefully instructed them in the nature of the miracle wrought, or the true principles of the Hebrew theocracy. The result was, that the occasion seems to have turned out rather to the honor of Hezekiah than of Jehovah: and to humble his pride, and rebuke his ingratitude and unfaithfulness, Isaiah was commissioned to deliver to the king the melancholy prediction of the Babylonian captivity—a prediction the more remarkable, as at this time the Assyrian power predominated in the East, and Babylon, though not now tributary to Assyria, was but an inconsiderable kingdom. Hezekiah deeply repented of his folly, and his reign was subsequently prosperous. He died after an honorable reign of twenty-nine years. 2 Kings xviii–xx; 2 Chron. xxix–xxxii; Isaiah xxxvi–xxxix.

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## LECTURE XXXIV.

KINGDOM OF JUDAH, CONTINUED—FROM THE BEGINNING OF THE REIGN OF MANASSEH, A. M. 3306, TO THE END OF THE REIGN OF JEHOIACHIN, A. M. 3405; A PERIOD OF NINETY-NINE YEARS.

14. The good reign of Hezekiah was succeeded by the long and wicked reign of his son Manasseh, who came to the throne A. M. 3306; B. C. 698. The wickedness of Manasseh exceeded that of all former kings of Judah. He restored the idolatry which it had been the assiduous care of his father to abolish; reared again the bloody altars of Baal; worshiped the "host of heaven," after the Sabean model; and burnt his children in the fire, in the valley of Hinnom, in honor of Moloch. Even in the sacred courts of the temple he placed the heathen altars, and there worshiped, with obscene rites, the gods of the Canaanites. He kept a herd of necromancers, astrologers, and diviners of various kinds, and filled the cloisters of the temple with women of the most abandoned character, in imitation of the vilest forms of the Gentile superstition. Whatever of good was effected during the previous reign, was more than defeated in this, and Judah now sank even below the native idolaters "whom the Lord had destroyed before the children of Israel." In vain were prophets sent to admonish the king and people; they hearkened not, but persecuted the holy messengers, and filled Jerusalem with innocent blood. Upon the failure of merciful means, the terrors of justice were again awakened.

To understand the method by which Manasseh was punished for his sins, you must again turn your attention for a moment to

the progress and condition of the Assyrian empire. Esar-haddon had succeeded Sennacherib, but found that the defeat and disgrace of his father's arms in Palestine had been followed with various calamities to the empire, which, upon his accession, appears to have been in a distracted state. During the former part of his reign he was engaged in subjugating Babylon, and settling the affairs of the East. Having re-established his authority there, he determined to turn his arms westward, and avenge the loss of his father's army in Palestine, by the conquest of the kingdoms of Judah and Egypt. "This intention constituted him Jehovah's avenger upon the king and nation of Judah, for the manifold iniquities into which they had fallen." Esar-haddon entered Judah with a vast army, defeated Manasseh in battle, took him captive in a thorn-brake in which he had vainly attempted to conceal himself, and carried him in chains to Babylon, which now seems to have become the metropolis of the Assyrian empire.

In his prison Manasseh reflected upon his past life, and relented. His crimes, and the faithful but neglected admonitions of the prophets, now arose to view, and produced in his breast genuine sorrow and contrition. He now sought God by prayer, and humbled himself before that Being whose altars he had demolished, and whose name and worship he had desecrated. His prayer is distinctly mentioned in the Bible, as having been written and preserved among the archives of the nation, but it does not appear in the sacred canon. In the Apocrypha we find "The prayer of Manasses, king of Judah, when he was holden captive in Babylon;" and though it is generally regarded as the production of a later day, yet deserves to be read for its very just and appropriate sentiments, and as a fragment of confessedly high antiquity. The merciful God accepted the confessions and vows of the humbled monarch, and caused him to be restored to his kingdom, but by what particular means we are not informed. Probably Esar-haddon now yielded to the suggestions of a more lenient policy towards the Hebrew people, as we find him spoken of in terms of high respect by the Samaritans, in Ezra iv, 2, 10. Probably, also, this lenity was deemed the best method of attaching them firmly to his own interests, and weaning them from Egypt, his great rival, to which the Hebrews had shown a previous partiality.

Upon his restoration to the throne, Manasseh gave evidence that his repentance was sincere, by reversing all his former acts, and restoring the worship of God. The future years of his reign were accordingly peaceful and prosperous. He now improved the fortifications of Jerusalem, garrisoned the "fenced cities of Judah," and endeavored to put his weakened kingdom in a better state. He died after a reign of fifty-five years,—the longest of any of the kings of Judah,—and was

buried in his own private sepulchre in the royal garden. 2 Kings xxi, 1–18; 2 Chron. xxxiii, 1–20.

15. Manasseh was succeeded by his son Amon, A. M. 3361; B. C. 643. He was a wicked and worthless prince, profiting nothing by the experience of his father, but restoring the idolatry which, in the later years of his reign, Manasseh had abolished. His courtiers conspired against him and slew him in the second year of his reign, and he was buried in his own private sepulchre. The people arose and put the regicides to death, and placed Josiah, his son, upon the throne. 2 Kings xxi, 19–26; 2 Chron. xxxiii, 21–25.

16. Josiah began to reign when he was but eight years old, A. M. 3363; B. C. 641. While he was a minor, and the government was administered by a guardian, idolatry seems to have been tolerated; but in the sixteenth year of his age he assumed the reins of government in person, and immediately displayed the happy genius of his character by the salutary and thorough reformation he commenced. He not only abolished the worship of all the false gods which former kings had honored, but demolished their altars, cut down their sacred groves, and destroyed their images. Every relic of the former idolatry was carefully sought and purged from the land. The graven images were reduced to powder, and scattered upon the graves of those who had worshiped them; and the bones of the priests were burned upon the altars and high places where they had sacrificed, in contempt of the false divinities they had there invoked. The same work of thorough expurgation was also extended through the unhappy and fallen kingdom of Israel, and the altar at Beth-el, built by Jeroboam, was desecrated and destroyed; thus literally fulfilling a prediction uttered three hundred and sixty years before. 2 Kings xxiii, 15–20: compare 1 Kings xiii, 1–5. This rather remarkable proceeding of Josiah beyond the limits of his own kingdom, is not clearly accounted for. We may suppose that in restoring Manasseh to his throne, the king of Assyria had extended his authority in some respects over the neighboring territory, and that the same favor and confidence had been continued to Josiah; or we may suppose that the Assyrians were too deeply engaged in perilous wars with the Scythians (as Herodotus calls them, though they were probably Chaldeans) to take notice of any aggressive act upon their provinces like this coercive reformation by Josiah among the "remnant of Israel." The former is the more probable conjecture. It was at this time, B. C. 623, that Nabopolassar, the Chaldean, father of the great Nebuchadnezzar, destroyed the Assyrian, and founded the Babylonian, empire.

In the eighteenth year of his reign, Josiah commenced repairing the temple of Solomon, preparatory to the more permanent establishment of the religion of Moses. It was during the

progress of this work that the original autograph copy of the law of Moses was found. It was immediately brought before the king and read. Josiah it would seem had never before seen or directly heard the law; so rare were its copies, and so remiss had the Levites been with respect to its circulation; and upon hearing now, for the first time, the solemn denunciations of Moses against idolatry contained in his last discourses to the people, he rent his clothes and evinced the greatest concern. He now clearly foresaw the impending doom of Judah, and hastened to inquire of the Lord what was to be done. Although the prophet Jeremiah was living, having opened his prophetic mission five years previous, (Jer. i, 1, 2,) the priests applied to the prophetess Huldah, who fully portrayed to them the treasured judgments of Heaven which hung over the nation, though, in reward of Josiah's sincere piety, she predicted they should not occur in his day. These solemn tidings gave a new impulse to Josiah's zeal, who now applied himself with renovated ardor to restore the authority of the law, and at the same time to render idolatry an object of universal disgust and abhorrence. He publicly and solemnly renewed the covenant of the nation with Jehovah, and celebrated the passover with more solemnity than had been witnessed since the days of Samuel. After this Josiah continued a peaceful reign for fourteen years, and was then cut off suddenly in the vigor of his years.

To understand the circumstances which led to his untimely death, we must turn our attention to the mutual relations of the Assyrian, or rather Chaldæ-Babylonian, and the Egyptian monarchies, and also the position of Judah with regard to these two contending powers. From the earliest records of history to the time of the rise of the Macedonian power in the west about 330 years before Christ, the great political game for the world's empire lay between Egypt, on the one side, and the Eastern powers of Assyria, Babylonia and Medo-Persia, on the other. The conquest of Palestine, or its friendly coalition, was always regarded by these rival monarchies as a necessary preliminary to any military expedition against each other, and was, therefore, always made by both parties a subject of most violent disputation. On the other hand the kingdoms of Israel and Judah had from time to time withdrawn their trust from Jehovah, and sought for protection and alliance from one or other of these hostile powers. Generally they had shown a preference for Egypt, but since Manasseh's restoration to his throne by the king of Babylon, the kings of Judah seem to have been in alliance with that power. Nabopolassar, king of Babylon, and father of Nebuchadnezzar, had, as we have seen above, subjected the kingdom of Assyria, and founded the kingdom of Babylon. The success of his arms had alarmed Pharaoh-nechoh, called also Necho, or Nechos, king of Egypt, while it had also wrested from

him the important city of Carchemish, on the Euphrates. This Necho, according to Herodotus, possessed a large fleet, circumnavigated Africa, and undertook to unite the waters of the Red Sea with those of the Nile by a canal. He now resolved to check the growing power of the king of Babylon, and accordingly fitted out an expedition for the recovery of Carchemish, and the re-establishment of his border upon the banks of the Euphrates. Necho seems to have conveyed his army by sea to the port of Accho, or Ptolemais, on the coast of Palestine, intending thence to cross the Jordan, and pursue the usual route through Syria. Josiah became apprised of his designs, and as the ally of the king of Babylon, felt obligated to arrest, if possible, the march of the hostile monarch. Necho assured the king of Judah of his friendly intentions with regard to him, and warned him not to intermeddle with the war. To this friendly remonstrance Josiah paid no regard but drew up his army upon the plains of Esdraelon, near Megiddo, where a battle ensued, in which the pious king was mortally wounded. He was conveyed to Jerusalem, where he expired amid the universal lamentations of his people. An elegiac ode, which has not been preserved, was composed and sung, and the prophet Jeremiah joined in the public mourning. Josiah was the last of the good kings of Judah. He had reigned thirty-one years. 2 Kings xxii; xxiii, 1–30; 2 Chron. xxxiv, and xxxv.

17. Jehoahaz, or Shallum, son of Josiah, was now raised to the throne by the voice of the people, A. M. 3394; B. C. 610. His reign was short, but long enough to afford evidence of his impiety. After three months Necho returned in triumph from his expedition against Carchemish, and halting at Riblah, a Syrian town in the district of Hamath, summoned the king of Judah before his presence. Here he was deposed, and his elder brother, Eliakim, whom Necho called Jehoiakim, placed upon the throne; the land was laid under tribute, and Jehoahaz was carried a prisoner to Egypt, where he ended his days, according to the prediction of the prophet Jeremiah. 2 Kings xxiii, 31–34; 2 Chron. xxxvi, 1–4; Jeremiah xxii, 10–12.

18. Jehoiakim began his reign in the twenty-sixth year of his age, A. M. 3394; B. C. 610. He was one of the worst kings of Judah, and was severely denounced by the prophet Jeremiah. Jer. xxii, 13–19. In the fourth year of his reign Pharaoh-Necho undertook a second expedition against Nabopolassar, with a numerous army, drawn from Ethiopia, Libya, and Western Africa. Nabopolassar being now old and infirm, committed the protection of the western border of his empire to his son Nebuchadnezzar, who met the Egyptian monarch at Charchemish, and defeated him. Pursuing his success, he subjugated Syria and Palestine, and expelled Necho from Asia, so that "the king of Egypt came not again any more out of his land; for the king of Babylon had

taken from the river of Egypt unto the river Euphrates, all that pertained unto the king of Egypt." This defeat of Pharaoh-Necho at Carchemish, together with the subsequent invasion of Egypt by Nebuchadnezzar, had been distinctly foretold by Jeremiah, chapter xlvi. It was at this time that Nebuchadnezzar first took Jerusalem after a short siege, laid the kingdom under tribute, took part of the ornaments of the temple as a booty, replaced Jehoiakim on the throne, and took with him to Babylon some of the flower of the Hebrew nobility, to be servants in his palace, and to answer the purpose of hostages. Among these youth were Daniel, and his three companions. Dan. i, 3–6. This circumstance had been explicitly foretold a hundred and seven years before by Isaiah, chap. xxxix, 5–7; 2 Kings xx, 16–18. At this date, in the fourth year of Jehoiakim, A. M. 3398; B. C. 606, commence the seventy years of captivity in Babylon, foretold by Jeremiah, chap. xxv, 11, 12; xxix, 20; 2 Chron. xxxvi, 21; Dan. ix, 2. Three years after, Jehoiakim foolishly rebelled against the king of Babylon, probably relying on the promised aid of Egypt. He had already thrown off the yoke of Jehovah. In vain was the king admonished by the prophet of God; "his eyes and his heart were intent upon covetousness, oppression, violence, and the shedding of innocent blood." He exercised the most absolute power, spurned all the messages of God, and quickly brought the nation to the brink of destruction. The prophet Urijah "he slew with the sword, and cast his dead body into the graves of the common people," because he prophesied of the impending calamity. Jer. xxvi, 20–24. Jeremiah also was apprehended, for delivering the sentence of Jehovah against this prince, and would have been put to death but for the interference of the people, with some of the chief men. Jeremiah xxvi, 1–19.

Nebuchadnezzar again entered Palestine, to reduce to obedience the revolted king of Judah. The Chaldean troops were at this time assisted by the Syrians, Moabites, and Ammonites. Jerusalem was taken, and the king "bound in fetters to be carried to Babylon." It seems, however, that Jehoiakim was not carried to Babylon. Jeremiah had prophesied of him that "he should be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii, 19. Again he had prophesied that Jehoiakim's "dead body should be cast out in the day to the heat, and in the night to the frost." Jeremiah xxxvi, 30. We have no account of his ever having been taken from Jerusalem. He, therefore, probably died soon after his arrest, and met the predicted doom he so justly merited. He reigned eleven years. 2 Kings xxiii, 34–37; xxiv, 1–7; 2 Chron. xxxvi, 4–8.

19. Jehoiachin, also called Jeconiah or Coniah, succeeded his father Jehoiakim, A. M. 3405; B. C. 599. He reigned only

three months, but long enough to evidence the corrupt principles of his heart, and his disposition to throw off the Babylonian yoke. The army of Nebuchadnezzar had not been withdrawn from the country, and was now again ordered against Jerusalem. Jehoiachin was taken prisoner, and with him the whole court, 7,000 soldiers, 1,000 artificers, 2,000 nobles and men of wealth, who, with their wives, children, and servants, probably amounted to about 40,000 souls, leaving only "the poorest sort of the people in the land." At the same time the royal treasury was emptied, and the temple despoiled of its golden furniture. The king and nobles were sent to Babylon, where the former ended his days, 2 Kings xxv, 27–30; Jer. lii, 31–34; but the captives generally were colonized on, or near, the Chebar, called by the Greeks Chaboras, modern Khabour, a river of Mesopotamia, which empties into the Euphrates from the east, under lat. 35° 13′.

Ezekiel was among these exiles, and opened his prophetic mission on the banks of the Chebar, in the fifth year of Jehoiachin's captivity. Ezek. i, 1-3. The Hebrews thus exiled were looking for a speedy return to their native country, while those in Judah were still cherishing the vain hope of being soon able to throw off the Babylonian yoke. To dissipate these delusive hopes, and prevent the ruinous measures to which they naturally tended, Jeremiah wrote a letter to the exiles, commanding them to settle quietly in the country whither they had gone, and to seek its peace; re-assuring them that they should not return under the seventy years determined as the period of their captivity. Jer. xxix. To the same effect Ezekiel lifted up his voice among these same foreign captives, among whom, as we have seen, he had opened his prophetic mission. Ezek. i, 1–3. At Jerusalem, also, Jeremiah exerted all his influence to dissuade his countrymen from resisting the Babylonian power. There is a wonderful coincidence of national character among the Hebrews of this period, and at the time of their final overthrow by the Romans. Having shut their eyes to the true light, and rejected the authorized prophets of Jehovah, their tendency to false trusts and unauthorized expectations of Divine interposition for their relief, inspirited them in a blind and desperate opposition to the will of their conquerors, until the nation was crushed beyond the power of resistance. Had the king and people adhered to the instruction and earnest entreaty of the prophets of God, the Chaldean yoke would have imposed no other disability than the ordinary tribute. As it was, however, they had already suffered two deportations of the flower of their nation into exile, and it will be the business of my next lecture to follow them through their third and last struggle.

## LECTURE XXXV.

KINGDOM OF JUDAH, CONTINUED—FROM THE COMMENCEMENT OF THE REIGN OF ZEDEKIAH, A. M. 3405, TO THE RESTORATION OF THE JEWS FROM BABYLON, AT THE END OF NEHEMIAH'S ADMINISTRATION AND THE CLOSE OF THE OLD TESTAMENT CANON, A. M. 3584; B. C. 420; BEING ONE HUNDRED AND SEVENTY-NINE YEARS.

20. ZEDEKIAH was placed upon the throne of Judah, in the room of his nephew Jehoiachin, A. M. 3405. He was a wicked prince, and paid no heed to the words of Jeremiah. Influenced by corrupt counselors he cast off his allegiance to Nebuchadnezzar in the ninth year of his reign, and joined affinity with Pharaoh-hophra, king of Egypt,—the Apries, or Vaphries, of profane authors. "Apries in the early part of his reign was a very prosperous king. He sent an expedition against the Isle of Cyprus; besieged and took Gaza (Jer. xlvii, 1) and the city of Sidon; engaged and vanquished the king of Tyre; and, being uniformly successful, he made himself master of Phœnicia and part of Palestine; thus recovering much of that influence in Syria which had been taken from Egypt by the Assyrians and Babylonians."

Nebuchadnezzar now marched an army into Judah, with the evident intention, as the result proved, of extinguishing that kingdom, and incorporating it as a province into his own empire. The last struggle of the nation had now begun. The people and their king still trusted that the Egyptians would come to their deliverance, although both Jeremiah and Ezekiel had faithfully warned them that Egypt would afford them no relief. Pharaoh's army did, indeed, "come forth out of Egypt," and upon receiving intelligence of this, the Chaldeans broke up the siege of Jerusalem, and marched away to meet it; but Pharaoh retreated again to Egypt without hazarding a battle, and the Chaldeans returned to the siege. It was during this brief absence of the Chaldean army that Jeremiah delivered the prophecies recorded in chapters xxxiv, xxxvii, and xxxviii, which I hope you will read; also Ezekiel xvii, 11–21. The siege of Jerusalem lasted eighteen months, when it was taken by storm in the night, and the inhabitants put to the sword without distinction of age or sex. Zedekiah himself, with the remnant of his army, fled from the city, but the king was overtaken and arrested in the plains of Jericho. He was now brought before Nebuchadnezzar, at Riblah, in Syria, where his sons were first slain before his eyes, and then his own eyes put out; a barbarous mode of putting it beyond his power in future to do good or evil. "The blind king was then led in fetters of brass to

Babylon, where he died. Thus were fulfilled two prophecies of different prophets, which, by their apparent dissonance, had created mirth and derision in Jerusalem. Jeremiah had told the king that he should be carried captive to Babylon, and that he should die there, not by the sword, but in peace, and with the same honorable 'burnings' with which his fathers had been interred; while Ezekiel had predicted that he should be brought captive to Babylon, yet should never see the city, though he should die therein." Jer. xxxii, 4, 5; xxxiv, 3–5; Ezek. xii, 13.

21. The kingdom of Judah was now extinct, the country wasted, the fenced cities dismantled, and the last emigration of the better class of citizens about to go into captivity with their king. To render the impracticability of a revolt, however, still more certain, Nebuchadnezzar dispatched Nebuzar-adan, captain of his guard, to Jerusalem, to burn the city and temple of Jerusalem, and to demolish the walls and all other means of defense. This they accomplished with more than Vandal ferocity, having first plundered all the remaining wealth of the temple. The poorer class of citizens only were now left in the land. A provincial government was established. 2 Kings xxiv, 17–20; xxv; 2 Chron. xxxvi, 11–21; Jer. xxxix, 1–10; lii, 1–30. In this war all the surrounding nations, tributary to Babylon, helped Nebuchadnezzar against the Hebrews, (Jer. xxxiv, 1,) and the peculiar and unnatural bitterness of the Edomites was remembered and solemnly anathematized in after days. Psa. cxxxvii, 7–9. In the fall of Judah was fulfilled the prediction of Moses, (Lev. xxvi, 14–46; Deut. xxviii, 36–68,) and numerous others of which I cannot now particularly speak. It was to punish and cure their idolatry and impiety that God permitted this appalling judgment, which happened A. M. 3416; B. C. 588,—four hundred and sixty-eight years after David began to reign in Hebron, three hundred and eighty-eight after the revolt of the ten tribes, and one hundred and thirty-four after the downfall of the kingdom of Israel. Subsequent to the death of Solomon they had received the prophetic ministry of Shemaiah, Iddo, Oded, Azariah, Jahaziel, Zechariah, Isaiah, Joel, Amos, Micah, Habakkuk, Zephaniah, Jeremiah, Urijah, and others, who were charged with special embassies to Judah. These were mostly disregarded, many of them persecuted, and some of them put to death.

22. Though severely punished and humbled, God did not forsake his people. He raised up in Babylon, and even in the court of the king, those of their own kindred, whose influence and piety served to keep alive the faith and hope of the nation, and protect them from abject slavery and oppression. Of these were Daniel and his three friends, Zerubbabel, Ezra, Nehemiah, Mordecai, Queen Esther, and others; besides Ezekiel, whom I have already mentioned. Indeed, the condition of the Jews in

exile may even be considered as one of comparative honor and comfort. By many stupendous miracles, the God of the Hebrews became known and feared throughout the empire, and by important services rendered to the state by those Jews who held high offices, the royal favor was the more readily moved towards the nation. The reigns of Nebuchadnezzar, Evil-merodach, and Belshazzar are particularly mentioned in Scripture.

23. In the forty-ninth year from the destruction of Jerusalem, and the sixty-seventh year of the captivity, B. C. 539, the Babylonian monarchy was overthrown by Cyrus, the young prince of Persia, and commander of the forces of Media and Persia, and his uncle, Cyaxares the second, king of the Medes, called in Scripture Darius the Mede, "took the kingdom," and thus founded the Medo-Persian empire. Dan. v, 30, 31. The Babylonian empire had subsisted eighty-four years, having been, as I have before observed, founded by Nabopolassar, father of Nebuchadnezzar, B. C. 623. Darius the Mede reigned two years in Babylon, and died at an advanced age in the sixty-ninth year of the captivity. He was succeeded by his nephew Cyrus, a magnanimous prince, in the prime of his years. Cyrus had been distinctly mentioned by name by the prophet Isaiah, a hundred years before he was born, and designated as the person who should overthrow the Babylonian monarchy, and restore the Jews to their native land and former privileges. Isa. xliv, 28; xlv, 1–7. He had, no doubt, been made acquainted with the writings of this great prophet, through the influence of Daniel, or some other honorable Jew, and in the first year of his reign, being the seventieth year of the captivity, he issued a proclamation throughout his empire, granting a release to all the Jewish captives, with full privilege to return to Palestine, rebuild Jerusalem, and resuscitate the nation. At the same time he restored all the sacred vessels of the temple, which Nebuchadnezzar had taken, and made other provisions for the immediate accomplishment of the objects of the royal edict. 2 Chronicles xxxvi, 22, 23; Ezra i, 1–4.

24. It does not fall within my plan to trace the history of the restoration of the Jews in its details. A few facts only can be mentioned, supplying an outline of the event. The first expedition of the returning exiles was conducted by Zerubbabel, a descendant of the royal house of David, 1 Chron. iii, 1–19, and by Jeshua, the high-priest; Zerubbabel being invested with all the functions of governor of Judea. This colony amounted in round numbers to about 50,000 souls. Ezra ii, 64, 65. Notwithstanding all their preparations, owing partly to the opposition of the Samaritans, and partly to their own remissness, the temple was not completed till the sixth year of the reign of Darius Hystaspis, B. C. 515; being nineteen years after its commencement, and twenty-one years from the promulgation of the

edict of Cyrus. Ezra vi, 15, compare chap. iii, 8. To encourage them in their work, the prophets Haggai and Zechariah were raised up, who infused new life and spirit into the nation. Ezra v, 1, 2; vi, 14; Hag. i, 1; Zech. i, 1.

25. In the year B. C. 457, being seventy-nine years after the first publication of the edict of Cyrus, a second colony of Jewish exiles departed for Judea under the conduct of Ezra, a learned scribe of the sacerdotal order, but not to be confounded with the Ezra mentioned Neh. xii, 1. Ezra left the province of Babylon in the seventh year of the reign of Artaxerxes Longimanus, with full powers from the king to re-establish the authority of the law of Moses, and to receive for this purpose a portion of the royal revenues from the governors on the west of the river Euphrates. His powers were plenary respecting religion, but do not seem to have extended beyond that. This second colony numbered 1,496 males, making a total sum of about 7,000 persons. Ezra vii, viii.

26. In the year B. C. 444, a hundred and twelve years after the departure of the first caravan under Zerubbabel, Nehemiah received intelligence at Babylon of the decline of the Hebrew colony in Judea, (Neh. i, 1–3,) and obtained a commission from Artaxerxes Longimanus, to whom he was cup-bearer, to visit his countrymen, and rectify the disordered affairs of their infant state. Neh. ii, 1–8. Up to this date the city of Jerusalem was mostly a heap of ruins, its walls were not rebuilt, and the Jews were suffering reproach and persecution from the neighboring nations, particularly the Samaritans, Philistines, Ammonites, and Edomites, among whom the Samaritans were the most bitter. Nehemiah was appointed governor of Judea for the term of twelve years, (Neh. ii, 6; v, 14,) with full powers to rebuild Jerusalem, and restore the ancient fortifications, which he vigorously accomplished. At the expiration of the term of his commission he returned to Babylon, whence, after the lapse of several years, (Dr. Hales makes it six years,) he received a second appointment to administer the government of Judea, (Neh. xiii, 6,) in which he seems to have continued till A. M. 3584; B. C. 420. It is during his second administration that we are to date the prophecy of Malachi, which closes the Old Testament history as well as prophecy. Of the faithful manner in which Ezra and Nehemiah fulfilled their offices to the nation in these turbulent and disastrous times you must read in the books which bear their names.

Besides the colonies above mentioned, we may justly suppose that thousands of Jews took opportunities to return to their fatherland by caravans of merchants coming from the east, or in other smaller companies of returning Jews, which, arriving at different intervals, were not noticed in the rapid histories of Nehemiah and Ezra. No doubt also, thousands of the exiles among the ten tribes of Israel, of such as could prove their lineal

descent, at this time returned, thus fulfilling, at least in part, the numerous predictions respecting their restoration.

The Jews were now restored to their native country, and re-established in their religion, and all the prophecies respecting their restoration were fully accomplished. They never again relapsed into idolatry, and this severe discipline evidently proved salutary to the nation.

27. Those portions of the Old Testament relating to the time of the captivity are the following, viz.: 2 Kings xxiv, and xxv; 2 Chron. xxxvi; the prophecies of Jeremiah, Daniel, and Ezekiel. Those books of the Old Testament which belong to the period of the restoration, dating at and after the decree of Cyrus for the return of the Jews, are the following, viz.: Ezra, Zechariah, Haggai, Esther, Nehemiah and Malachi. I insert them in their chronological order. Besides these, many of the Psalms were written during the afflictions of the Church while at Babylon, and several after the restoration. These sacred writings you should carefully study, with suitable helps, to understand their true application to the times.

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# Fourth Geographical Era,

EMBRACING A PERIOD OF 490 YEARS, FROM THE CLOSE OF THE OLD TESTAMENT HISTORY AND CANON, B. C. 420, TO THE FINAL OVERTHROW OF THE JEWISH NATION BY THE ROMANS, A. D. 70.

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## LECTURE XXXVI.

### OUTLINES OF JEWISH HISTORY DURING THE FOURTH GEOGRAPHICAL ERA OF PALESTINE.

As you cast your eye upon the map of Palestine for the New Testament, you will be struck with the appearance of many new names, altogether unknown in the Old Testament history, many of them not of Hebrew origin; and also with many new political and provincial divisions of the country. I will explain to you the occasion, or history, of this new order of things.

2. I informed you in the concluding part of my last lecture, that the Jews were restored to their native land by favor of the Persian emperors, Cyrus, and his immediate successors. The Jews continued subject to the Persian power till the overthrow of that monarchy by the Macedonians, under Alexander the Great, B. C. 331. In all, they had served the Persians 208 years from the conquest of Babylon by Cyrus. Alexander was

king of Macedon, and generalissimo of the joint forces of Macedonia and Greece. He is expressly denoted by the "little horn" between the eyes of the he-goat. Dan. viii, 5. Under him arose the Macedonian monarchy in the East, represented by Daniel as "the kingdom of brass," symbolized in Nebuchadnezzar's image, Dan. ii, 32–39; by "the leopard with four wings," Dan. vii, 6; and by "the he-goat." Dan. viii, 3–5. The Macedonian dominion was of short continuance. Alexander himself died, B. C. 323, eight years after the conquest of Persia; and the government of the empire was subsequently administered by regents. In the year, B. C. 310, the last acknowledged heir to the throne of Alexander was put to death, and after nine years more of war among the governors of the provinces, each contending for the supreme authority, the great Macedonian empire was at last divided among the four generals, Seleucus, Ptolemy, Cassander, and Lysimachus, into as many separate and independent kingdoms. This happened, B. C. 301. To Seleucus was assigned most of Asia Minor, Syria, Mesopotamia, Babylonia, and the east, as far as India; to Ptolemy, Libya, Egypt, Arabia Petrea, Palestine, and Cœle-Syria; to Cassander, Macedonia and Greece; and to Lysimachus, Thrace, Bithynia, and some of the adjoining provinces. These four divisions of Alexander's empire are denoted in the prophecy of Daniel by the "four heads" of the "leopard," Dan. vii, 6; and the "four horns" of the "he-goat," Dan. viii, 8. During the twenty-two years of Alexander's successors, the kingdom was in a very distracted state, owing to the wars among the governors of the provinces; and during this period the Jews changed masters several times, and suffered much. When the empire was at length divided among the four generals above named, and Palestine was assigned to the Greek-Egyptian kingdom under Ptolemy Lagus, they became more settled and prosperous.

3. The Jews were subject to the Greek-Egyptian and the Greek-Syrian monarchies till the year B. C. 143; that is, one hundred and fifty-eight years. They then obtained their independence by virtue of a royal grant, ceded to them for political ends, by Demetrius Nicator, king of the Greek-Syrian empire. The various fortunes of the nation through these periods it does not fall within my plan to notice.

4. The Hebrew nation retained its independence till the year B. C. 63; that is eighty years; till the conquest of Judea by the Romans. This year Pompey the Great took Jerusalem, and reduced the Jews to tribute to the Romans.

5. From these hasty notices you will be able to understand the occasion of those numerous changes of Hebrew names on the map, into words of Greek and Latin formation, also the occurrence of many recent names of places not known in the Old Testament. With the commencement of the Macedonian

rule in the East, dates the introduction of Greek names and Greek literature throughout Syria, Palestine, and Egypt. "During the fifty-eight years from B. C. 279 to 221, the Jews enjoyed uninterrupted tranquillity. This was the period in which they became acquainted with Greek literature, and began to engage in their peculiar philosophical speculations." So also, after the rise of the Roman power in Palestine and the East, Roman laws and customs overspread the conquered territories, and Latin names were introduced, superseding the Hebrew, and other Oriental forms. I may here simply add, that after the dominion of the Greek emperors (that is, the Roman emperors, of the eastern branch of that empire) had been overthrown in Palestine, by the Arabian, or Saracenic power, A. D. 637, both Greek and Latin names began to be displaced, and the older Oriental forms revived. It is hard to make European names take any deep or lasting hold in any Oriental country, and hence we find them in Palestine, after the lapse of centuries, mostly rooted out.

6. After the conquest of Palestine by the Romans, the Jews still continued to be governed by men of their own nation, till the time of Christ. At the time of our Saviour's birth, Herod the Great reigned over the entire country. He was the first persecutor of Christ, (Matt. ii,) and died the second year after the birth of Christ, A. M. 4001, two years before the commencement of the vulgar Christian era. By Herod's will his dominions were distributed among his three sons, Archelaus, Philip, and Antipas. Archelaus was appointed his successor in the kingdom; Philip tetrarch of Batanea, Gaulonitis, Trachonitis, and Paneas; and Herod Antipas tetrarch of Galilee and Perea. This will was confirmed by the emperor Augustus, except that the title of king was denied to Archelaus till he should prove himself worthy, and the title of ethnarch was given. After a turbulent and unsuccessful administration of nine years, Archelaus was deposed, and banished to Vienne in Gaul, and Judea was reduced to a Roman province annexed to the prefecture of Syria, thenceforward to be governed by a procurator of foreign birth, appointed by the emperor of Rome. Pursuant to the plan now adopted, the Jews were summoned to their native towns to be registered or enrolled, preparatory to the capitation, or poll-tax, required by the Roman law. This enrollment, preparatory to taxation, was begun eleven years previous, during the latter part of the reign of Herod the Great, when Augustus, in his displeasure at Herod, resolved at that time to reduce his kingdom to the condition of a province. But the matter was then reconciled, and the enrollment was not completed. It is to this first enrollment by Cyrenius (in Latin, Quirinius) that Luke refers, chap. ii, 1, 2. "This change threw into the rough hands of strangers those powers which the Hebrew kings had previ-

ously exercised. Thus tribute was paid directly to the Romans; the power of life and death was taken away; and justice was administered in the name and by the laws of Rome." The procurators fixed their residence at Cæsarea, which thenceforward became the political, as Jerusalem was the ecclesiastical, capital of the province.

7. This measure gave great dissatisfaction to the Jews, a large party of whom held it to be unlawful to pay tribute to strangers. Tumults and disorders followed, and this deep disaffection towards the heathen dominion gave a fresh impetus to the nation towards its final overthrow. Those Jews who assisted in collecting the taxes were called "publicans," and were universally detested as the betrayers of their country. Our Lord, however, paid this tribute. Matt. xvii, 24–27. It was in this political dispute that the Pharisees sought to ensnare the Saviour. Matt. xxii, 15–22.

8. The province of Judea embraced also the district of Samaria. The important changes that had been effected in this quarter had not extended to the tetrarchies of Herod Antipas and Philip, who continued to govern their respective territories without the direct interference of the Romans. It was Herod Antipas that married Herodias, "his brother Philip's wife," and afterwards beheaded John Baptist for reproving him for the crime. Matt. xiv, 1-12. The same also derided and "set at naught" our Saviour. Luke xxiii, 8–11. He was a worthless prince, and was finally banished to Lyons in Gaul, by the emperor Caligula, A. D. 41, and his nephew, Herod Agrippa, appointed to succeed him. It is this latter Herod of whom we read in the Acts of the Apostles, chap. xii.; who, to ingratiate himself more fully with the Jews, commenced a persecution against the Christians, beheaded the apostle James, and proceeded to take Peter also. His miserable death occurred not long after. His great influence at Rome had procured for him, by successive grants, the entire dominion of Palestine, while his Jewish faith and prejudices made him much esteemed by his subjects. His son, Herod Agrippa, succeeded him, after a while, but not to the full dominion of his father. It is this younger Agrippa of whom we read in Acts xxv and xxvi. He remained a firm friend to the Roman cause throughout the wars which resulted in the final extirpation of the Jewish polity.

9. The period in which the province of Judea was governed by procurators was sixty-four years. Of these procurators, or governors, there were fourteen in all, and the Jewish nation declined rapidly under their administration. They were heathen by birth and by religion; and their interest, no less than their prejudice, allied them closely to the Roman cause. The cohorts, or regiments of soldiers, kept in Judea for the preservation of order, were also heathen. It was impossible that these foreigners

should bring into Palestine the emblems of their idolatry, and indulge in the free exercise of their customs, supported at the same time by taxes upon native Jews, without frequent and violent collision with the indomitable spirit of that people. The Jews detested the religion of the Romans, while the latter returned the same cordial hatred of the customs of their conquered but unhumbled vassals. Could the Jews have looked with tolerance upon the errors over which they could exert no control, and have patiently submitted to the decision of Heaven in the loss of their liberty, their condition would have been one of comparative ease and prosperity under the Roman yoke. It was the policy of their conquerors to be lenient. But their obstinate bigotry, their blind and almost incredible fanaticism, the cupidity and cruelty of many of their governors, drew down upon them from time to time the requiting vengeance of the Roman power, till at length their country was wasted, and they themselves were rooted out of their native land. What else could they expect? They had rejected and crucified the Son of God, and now God had withdrawn from them his Spirit and protection. The fall of the nation is dated at A. D. 70.

10. The details of the history of our Lord and his apostles do not fall within my plan. I will only subjoin a chronological table of some leading events, from the time that Judea became a Roman province till the final catastrophe of the nation. The table is taken from Dr. Hales, with some improvements by Dr. Kitto:—

| | |
|---|---|
| Archelaus deposed, and Judea made a Roman province | A. D. 6 |
| The [second] assessment, or taxing, made by Cyrenius the governor of Syria | 6 |
| Ananus, or Annas, made high priest | 6 |
| Coponius, the first procurator of Judea | 6 |
| Christ visits the Temple in his twelfth year | 8 |
| Marcus Ambivius, the second procurator | 9 |
| Tiberius, joint emperor with Augustus | 12 |
| Annius Rufus, third procurator | 13 |
| Death of Augustus, August 19 | 14 |
| Valerius Gratus, fourth procurator, eleven years | 14 |
| Ishmael, high priest | 21 |
| Eleazar, son of Annas, high priest | 22 |
| Simon, son of Camith, high priest | 23 |
| Joseph Caiaphas, high priest, eleven years | 24 |
| Pontius Pilate, fifth procurator, ten years | 25 |
| John the Baptist begins his ministry about autumn | 26 |
| Christ baptized near autumn, being about thirty years of age | 27 |
| First Passover attended by our Lord | 28 |
| Christ purges the Temple, and opens his ministry in Judea | 28 |
| John Baptist imprisoned by Herod Antipas | 28 |
| Christ's Ministry in Galilee, sermon on the mount, &c. | 28 |
| Second Passover | 29 |
| Twelve Apostles sent to proclaim Christ | 29 |
| John beheaded | 29 |
| Third Passover | 30 |

Seventy disciples sent to proclaim Christ ..... A. D. 30
Christ's transfiguration..... 30
Fourth Passover..... 31
Christ's crucifixion, resurrection, and ascension..... 31
Church of Christ founded at Pentecost..... 31
Martyrdom of Stephen, about autumn..... 34
Paul's conversion and ministry..... 35
Marcellus, sixth procurator..... 35
Marullus, seventh procurator..... 36
Jewish embassy to Caligula..... 40
Herod Agrippa, king of Judea..... 41
Martyrdom of James the elder ..... 44
Famine in Judea in the reign of Claudius ..... 44
Cuspius Fadius, eighth procurator..... 44
Tiberius Alexander, ninth procurator..... 46
Ventidius Cumanus, tenth procurator ..... 47
First Christian council at Jerusalem, Acts xv..... 49
Felix, eleventh procurator, ten years ..... 52
Paul imprisoned at Jerusalem ..... 59
Portius Festus, twelfth procurator..... 61
Paul's first visit to Rome..... 61
Albinus, thirteenth procurator ..... 63
Gessius Florus, fourteenth procurator..... 64
Paul's second visit to Rome..... 64
The Jewish war begins..... 65
Martyrdom of Peter and Paul ..... 65
First Roman persecution of the Christians..... 65
Vespasian invades Judea..... 68
Titus destroys Jerusalem, and terminates the Jewish nation & polity. 70

## LECTURE XXXVII.

### JERUSALEM:—HISTORICAL NOTICES.

There are several cities of Palestine whose histories might easily, and not unprofitably, be expanded into so many separate lectures. None of them can, however, compare with Jerusalem in the variety and importance of their historic and religious associations. My notices of Palestine would be incomplete without a particular and somewhat detailed account of this city. What I have to say of Jerusalem I shall arrange under the three heads of its *history*, *topography*, and *environs*. A few facts that have naturally dropped out in other parts of this work will be here repeated. I begin with some *historical* notices of this wonderful city.

2. Jerusalem is situated about seventeen geographical miles due west from the northern extremity of the Dead Sea, or about nineteen geographical miles from the mouth of the Jordan; its mean geographical position is in lat. 31° 46′ 43″ north, and long. 35° 13′ east from Greenwich.

3. Its earliest name was *Salem*, a name which it poetically received in later times. Psalm lxxvi, 2. In Abraham's time

Melchizedek was, according to the patriarchal usage, both king and priest of this city. Gen. xiv, 18. In these early times the worship of the true God was observed by the citizens, and Melchizedek was so renowned for piety as to be regarded by an inspired apostle, in after days, as in many respects a type of Christ. Heb. vii, 1–11. In Joshua's time, Adoni-zedek was king of Salem, which is here for the first time called Jerusalem, and appears to have been the most powerful of the southern cities; for at the call of its king the southern chiefs promptly assembled for war. Josh. x, 1–5. *Adoni-zedek* means *lord of righteousness*, and *Melchizedek* signifies, *king of righteousness*; whence it seems that this was the common title which the later Jebusite kings assumed, in honor of their illustrious ancestor. This city was also called *Jebusi*, or *Jebus*, from the *Jebusites* who possessed it. Josh. xv, 8; xviii, 16, 28; Judg. xix, 10. Hence some have supposed that the name *Jerusalem* is merely compounded of *Jebus* and *Salem*, the two ancient names of the city, and called Jerusalem for the sake of euphony, instead of Jebusalem.

4. The city properly fell to the lot of Benjamin, as the border line between Benjamin and Judah ran through the valley of Hinnom, south of Zion. Josh. xv, 1–8; xviii, 11–16. It is therefore enumerated with the cities of Benjamin. Joshua xviii, 28. But after the death of Joshua, the tribe of Judah captured and burnt Jerusalem. Judges i, 8. This they had hitherto been unable to effect, as is recorded in Joshua xv, 63. It appears that the Benjamites joined their forces with those of Judah, to take the city, after which they conjointly occupied it. It further appears that they succeeded no further than to dislodge the Jebusites from the lower city, while the latter still continued to hold possession of the fortress of Zion. Hence it is said that the Jebusites dwelt with the children of Judah, and also with the children of Benjamin. Josh. xv, 63; Judg. i, 21. The next we read of Jerusalem we find it called the "city of the Jebusites," and therefore denominated the "city of a stranger, which is not of the children of Israel." Judg. xix, 10–12. Subsequently we find David bringing hither the head of Goliath, (1 Sam. xvii, 54,) from which it is obvious the Hebrews held possession of a portion of it, though at this time it had attained no particular eminence in the nation.

5. It was not till the reign of David that Jerusalem came fully into the possession of the Israelites, and took its rank as the metropolis of all the tribes. Seven and a half years David reigned over the tribe of Judah alone, during which time he made Hebron his capital. Hebron was central to the tribe of Judah, well fortified, and a very ancient and powerful city. But when David came to be acknowledged king by all the tribes, a more northern capital, and one more central to the whole nation, became indispensable. Why it was that he chose Jerusalem does

not appear perfectly obvious. Certain it is that the neighborhood of Samaria, or Shechem, would have been more convenient for the general ends of government and religion; especially when it is remembered that the Law of Moses required all the adult males of the nation to appear three times in the year before the Divine Presence in the sanctuary. Exodus xxiii, 17. Furthermore, had the capital of the kingdom been located within the bounds of Ephraim, it would not only have been more central to the whole nation, but undoubtedly would have appeased and quieted the natural jealousies of that powerful tribe; and it is worthy of remark, that upon the revolt of the ten tribes, Jeroboam urged the necessity of establishing a separate altar and system of worship to that of Jerusalem, on the ground of the remoteness of that place, and of the consequent inconvenience and difficulty of attending the public worship there. 1 Kings xii, 28. This he would not have urged had not the distance been an admitted public grievance.

Still there were powerful reasons, and some probably which were known only to David, which determined in favor of Jerusalem. This city combined the interests of two important tribes, Judah and Benjamin, the former of which was David's native tribe; was sufficiently central to the majority of the kingdom; was a most impregnable military post, according to the tactics of that age; and perhaps above all, was best suited, in the Divine wisdom, to the prospective discipline and religious destiny of the nation. Certain it is that the Divine approbation sanctioned the choice of David. (See Lecture XIV, sec. 9.)

6. When David appeared before Jerusalem with his troops, with a view to the conquest of the city, it then embraced, at least so far as the Jebusites held possession of it, only Mount Zion, called "the strong hold of Zion," and also "the castle." So confident were the Jebusites in the strength of their fortifications and the security of their position, that they ridiculed David, and told him sarcastically that if he would take the city he must first capture "the blind and lame" among them. This contemptuous speech was but a brief and wordy triumph. Stung with the reproach of his enemies, David offered the highest military honors to the man who should first scale the walls and capture the citadel. The brave Joab won the honor. Zion was taken, and called "The city of David." 2 Sam. v, 6–9; 1 Chron. xi, 4–7. Having repaired the fortifications, and made such improvements as were suitable to the rank to which the city was destined, David immediately prepared to remove thither the ark of God—the most sacred part of the furniture of the tabernacle. This he did with a view to its own safety, as well as to add by its presence a religious sanctity to the place which was hereafter to be the joy and pride of the nation. Accordingly Zion was thenceforward regarded not only as the

centre of political and military power to the nation, but as the peculiar object of the divine delight. Psalm xlviii. (For an account of the ark and its final removal to Zion, see Lect. XIV, sec. 9, and 12; and Lec. XX, sec. 25.) The importance of this transfer of the ark to Jerusalem, as it affected the reputation and prosperity of the city, can be appreciated only by calling to mind the words of the law of Moses; "The place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households." See Deut. xii, 5–19; xiv, 23–26; xvi, 11–16; comp. Psa. cxxii. To render the national worship at Jerusalem more secure and permanent, as well as more orderly and imposing, David proposed to build "a house," or temple, to Jehovah—a proposition applauded by the prophet Nathan as proceeding from a pious heart, but reserved for its accomplishment to his son Solomon. 2 Sam. vii, 1–13; 1 Chron. xvii, 1–15.

7. With these advantages Jerusalem arose to an eminence and power which at length placed it among the first cities of the world. During the reigns of David and Solomon its growth was rapid and continuous; but after the death of Solomon, it suffered much from the revolt of the Ten Tribes, and the consequent diminution of the kingdom of Judah. Under Rehoboam it was conquered by Shishak, king of Egypt, and the temple and palace pillaged. 2 Chron. xii, 9. In the reign of Amaziah it was again taken by Jehoash, king of Israel, who demolished "four hundred cubits" of the wall of the city, and again plundered both the royal and the sacred treasuries. 2 Kings xiv, 13, 14. The kings Uzziah and his son Jotham considerably improved the fortifications of Jerusalem. 2 Chron. xxvi, 9; xxvii, 3; while one of the noted acts of king Hezekiah was that of supplying the city more abundantly with water, which he effected by stopping the upper course of Gihon, and bringing the waters through a subterranean channel within the city walls. 2 Kings xx, 20; 2 Chron. xxxii, 30. This work was one of vast public utility, as it not only provided the city more plentifully with water, but cut off one of the chief supplies of a besieging army. Hezekiah made other improvements and defenses in the city, while threatened with the Assyrian invasion, so that his worldly policy seemed in undue proportion to his trust in God, and drew down upon him the reproof of the prophet Isaiah. Isa. xxii, 8–11. Manasseh, son of Hezekiah, in the latter part of his long reign, enlarged the circuit of the city wall on

the west, and greatly strengthened the fortifications of Ophel, on the east. 2 Chron. xxxiii, 14. Subsequently to this the city passed through several changes, mostly affecting its religious sanctity, till the invasion of the Chaldeans. After an eighteen months' siege, in which great distress and commotion prevailed, and all the faithful expostulations and admonitions of the prophet Jeremiah, who was then in Jerusalem, were unheeded, Nebuchadnezzar took the city by storm in the night, destroyed the temple of Solomon and the king's palace by fire, razed the city walls, and utterly desolated the place. 2 Kings xxv; 2 Chron. xxxvi, 5–21; Jer. xxxix. Thus was Jerusalem smitten and wasted as Moses had forewarned the nation, if they "refused to hearken unto God." Leviticus xxvi, 14–46; Deut. xxviii, 15–68. I must refer you for a more full account of the capture and destruction of this city by the Chaldeans, to Lect. XXXIV, sec. 19; and Lecture XXXV, sec. 20, 21.

8. Jerusalem lay in ruins fifty-two years, no one daring to disturb the quiet of its death-like repose. The first attempt to revive its ashes was made by Zerubbabel, a descendant of the royal family, who, under the edict of Cyrus, led back a colony from Babylon to Judea, B. C. 536. They rebuilt the temple, and re-edified their own dwellings. In the year B. C. 457, Ezra led back a second colony to Jerusalem, and restored and purified the temple worship. In the year B. C. 444, or a hundred and sixty-four years after the destruction of the city by Nebuchadnezzar, Nehemiah came from Babylon to Jerusalem, with full powers from Artaxerxes Longimanus, emperor of Persia, to rebuild the "city of his fathers," and set up its ancient walls and fortifications. This commission he accomplished within the term of twelve years, and then returned to the king his master. I must refer you to Lect. XXXV, sec. 23–26, for a more detailed account of this matter. Thus Jerusalem stood at the close of the Old Testament history.

9. It is not consistent with my plan to enter into the details of the history of Jerusalem during the period intervening between the close of the Old and the beginning of the New Testament histories. Suffice it to say, it passed through several severe calamities, and also enjoyed intervals of prosperous repose, according as it changed masters, or became affected by the wars of the Egyptian and Syrian kings. In the year B. C. 169, Antiochus Epiphanes took Jerusalem by storm, plundered the city, slew 80,000 persons, men, women, and children, took 40,000 prisoners, and sold as many into slavery. Then entering the sanctuary with blasphemous language, he abstracted all the gold and silver he could find, to the amount of 1,800 talents of gold. He then sacrificed swine upon the altar, boiled a piece of the flesh, and sprinkled the whole temple with the broth. Two years later, on his return from an unsuccessful expedition

against Egypt, he sent Apollonius, his chief collector of tribute, to vent his rage upon Jerusalem. On the first Sabbath after his arrival he sent his soldiers with orders to massacre all the men they met, and to make slaves of the women and children. The streets of Jerusalem now flowed with blood, the houses were plundered, and the city wall thrown down. The daily sacrifice ceased, and Jerusalem was deserted, for the inhabitants; such as could escape the fury of the soldiery, fled to save their lives. Antiochus being determined to extirpate the Jewish religion, now made circumcision, the keeping of the Sabbath, and every observance of the law a capital offense. All the copies of the sacred books that could be found were destroyed. The Jews had never suffered so terrible a persecution. They were at length delivered, however, by Divine Providence, through the pious Mattathias and his sons, of which you will read in Josephus, and in the first book of the Maccabees.

I must pass over many minor events which occurred to Jerusalem, and come down to the date, B. C. 63, when the city was captured by Pompey, the Roman general, who massacred 12,000 Jews in the temple courts, and demolished the walls of the city. Pompey, however, left untouched the treasures of the temple, which, twelve years after, were siezed by Crassus. Judea became subject to the Romans at the date of Pompey's conquest.

In the year B. C. 43, twenty years after the dismantling of the city by Pompey, the walls of Jerusalem were re-built by Antipater, father of Herod the Great; and afterwards, under Herod himself, the city arose to a degree of magnificence and strength beyond all former precedent. The temple, which always formed the great architectural glory of Jerusalem, was taken down and rebuilt by Herod in a style of superior splendor to that of Solomon. John ii, 20. "It was in the courts of the temple as thus re-built, and in the streets of the city as thus improved, that the Saviour of men walked up and down. Here he taught, here he wrought miracles, here he suffered; and this was the temple whose 'goodly stones' the apostles admired, (Matt. xxiv, 1, 2; Mark xiii, 1; Luke xxi, 5,) and of which he foretold that ere the existing generation should pass away, not one stone should be left upon another."

10. It was in this state of unexampled glory and prosperity that our Lord "beheld the city and wept over it," and uttered a solemn and circumstantial prediction of its downfall. Luke xix, 41–44; Matt. xxiv. The fulfillment of the Saviour's prophecies took place A. D. 70, about thirty-seven years after they were uttered, when, after a scene of horrors without an example upon the page of history, Jerusalem was taken by the Roman army under Titus, and utterly abandoned to pillage and destruction. Nothing was left of all the nobler structures except

three towers, with part of the western wall, to serve as a protection to the garrison left there, and also to show how strong a place the Romans had overthrown. The general miseries of the siege were inexpressible. Out of one gate of the city were carried in three months 115,880 dead bodies; and 1,100,000 are computed to have perished during the whole siege. Since that period Jerusalem has been in the hands of the Gentiles.

11. Jerusalem remained uninhabited, except by the Roman garrison quartered there to guard the place, during about fifty years. Some remnants of the city still remained. About A. D. 132, the emperor Adrian revived the city, and planted there a Roman colony. It was now, however, a pagan city, and a temple of Jupiter stood upon the site of the Jewish temple. The city was called *Ælia*, in honor of the emperor, and the name Jerusalem was dropped for about two hundred years.

In A. D. 306 Constantine ascended the imperial throne. He was the first Christian emperor. "Under his powerful patronage and that of his mother, the empress Helena, splendid structures were everywhere erected in the Holy Land, in honor of the Christian faith. The land was gradually overspread with memorials of Christianity, and chapels, altars, and houses of prayer marked every spot which was memorable for the sayings or doings of the Saviour." This brought Jerusalem again into notice, and made it now as sacred to the Christian as it had once been to the Jew. The new name, Ælia, began to fall into disuse, and the ancient name was restored. In the year 361 Julian came to the throne, and among his other schemes against the Christian faith he attempted to re-build the Jewish temple, and restore the Jewish religion. But his death put an end to this enterprise, and it was never afterwards renewed. In the year 527 Justinian succeeded to the throne, and distinguished himself for his zeal in repairing the former structures which had been raised in Jerusalem in honor of the Christian faith, and erecting new ones, both in Jerusalem and Jericho. In the year 614 Palestine was invaded by the Persians, who took Jerusalem by storm, slew many thousands of its inhabitants, and destroyed a great part of the city, including the finest churches that had been erected by the Christian emperors. The next year, however, the city was restored to the Roman dominion, and the damage done by the Persians speedily repaired. In A. D. 637, the Arabians, under Kalif Omar, having overrun Egypt, Syria, and Arabia, laid siege to Jerusalem. Having possessed himself of the city, Omar ordered a magnificent mosque to be built upon Mount Moriah, upon the site of the ancient Jewish temple. This mosque remains to this day, and is still called "the mosque of Omar." Jerusalem remained in the hands of the different Arabian kalifs till A. D. 1074, when they were dispossessed by the Turks, a still more wild and fierce class of Mohammedan

conquerors. The severities which the Turks practised upon the Christian residents, and upon pilgrims to the Holy City, was the immediate occasion of the wars of the crusades—a most singular series of religious wars, which lasted about a hundred and fifty years, and were undertaken by the Christian princes of Europe for the recovery of Jerusalem and the Holy Land from the power of the Moslems.

In A. D. 1099 Jerusalem was taken by storm, after a siege of forty days, by Godfrey of Bouillon, who conducted the first crusade. The Christians kept possession of the city for eighty-eight years, when it was wrested from them, A. D. 1187, by the Sultan Saladin. It now passed through the hands of various masters, sometimes Christian and sometimes infidel, and through different fortunes, till it finally reverted to the Mohammedans in A. D. 1244, who hold it to this day.

12. The modern Arabic name of Jerusalem is *el Kuds*, "*the Holy*." It retains not the shadow of its departed glory. Its chief attractions are its religious and historical associations, claiming at present no other political importance than the neglected capital of a petty Turkish province, carrying on no branches of trade, or productive industry. "The cup of wrath and desolation from the Almighty has been poured out upon her to the dregs, and she sits sad and solitary in darkness and in dust." Though its exterior appearance is still imposing, in most parts within its walls poverty and even squalid wretchedness prevail. The total population of the city is estimated by Dr. Robinson at about 11,500 souls. Of these we may reckon 4,500 Mohammedans, 3,000 Jews; 3,500 Christians, of the Greek, Latin, and Armenian churches; leaving an estimate of about 500 for inmates of convents, possible omissions, &c.

I cannot withhold from you an extract from the graphic account of Dr. Olin, respecting the modern city. "A large number of the houses," says he, "are in a dilapidated and ruinous state. Nobody seems to make repairs so long as his dwelling does not absolutely refuse him shelter and safety. If one room tumbles about his ears, he removes into another, and permits rubbish and vermin to accumulate as they will in the deserted halls. Tottering staircases are propped to prevent their fall, and when the edifice becomes untenable, the occupant seeks another, a little less ruinous, leaving the wreck to a smaller, or more wretched family, or, more probably, to a goat-herd and his flock. Habitations which have a very respectable appearance as seen from the street, are often found, upon entering them, to be little better than heaps of ruins. One passes from court to court, wondering at the space afforded to an humble dwelling, looks into a succession of uninhabited and uninhabitable rooms, full, or half full, of rubbish and filth, clambers over ruins or upon broken staircases,

and at length finds the only human inhabitants of an ancient and ample mansion, filthy and reeking in some foul angle, nearly without shelter or light. No difficulty is experienced in obtaining admission to such places. The inquisitive traveler stumbles upon them perpetually in his rambles over the city, and often chides himself for disturbing the skulking privacy of a squalid family, when he is only in quest of an antique, or climbing to the summit of a ruinous pile to obtain a view.

"These adventures afford the best means of becoming acquainted with the stark poverty and absolute wretchedness of a large part of the population of Jerusalem. Nothing of this would be suspected from the general appearance of the city as seen from the various commanding points without the walls, nor from anything that meets the eye in the streets. Few towns in the East offer a more imposing spectacle to the view of the approaching stranger. He is struck with the height and massiveness of the walls, which are kept in perfect repair, and naturally produce a favorable opinion of the wealth and comfort which they are designed to protect. Upon entering the gates, he is apt, after all that has been published of the solitude that reigns in the streets, to be surprised at meeting large numbers of people in the chief thoroughfares, almost without exception decently clad. It may, I think, be regarded as a characteristic of the Orientals, that they seldom appear in public in tattered apparel. Whatever wants may press upon them, their dress, though not expensive, is usually respectable, and commonly even decorated with some appendage of skillful workmanship, or gay coloring, which, according to Eastern nations, bespeaks good taste, and some pretensions to fashion. One may travel for months in these regions without meeting with as many instances of squalid, ragged poverty as may always be seen in a small Irish market town. A longer and more intimate acquaintance with Jerusalem, however, does not fail to correct this too favorable impression, and demonstrate the existence and general prevalence of the poverty which must result in every country from oppression, from the absence of trade, and the utter stagnation of all branches of industry."

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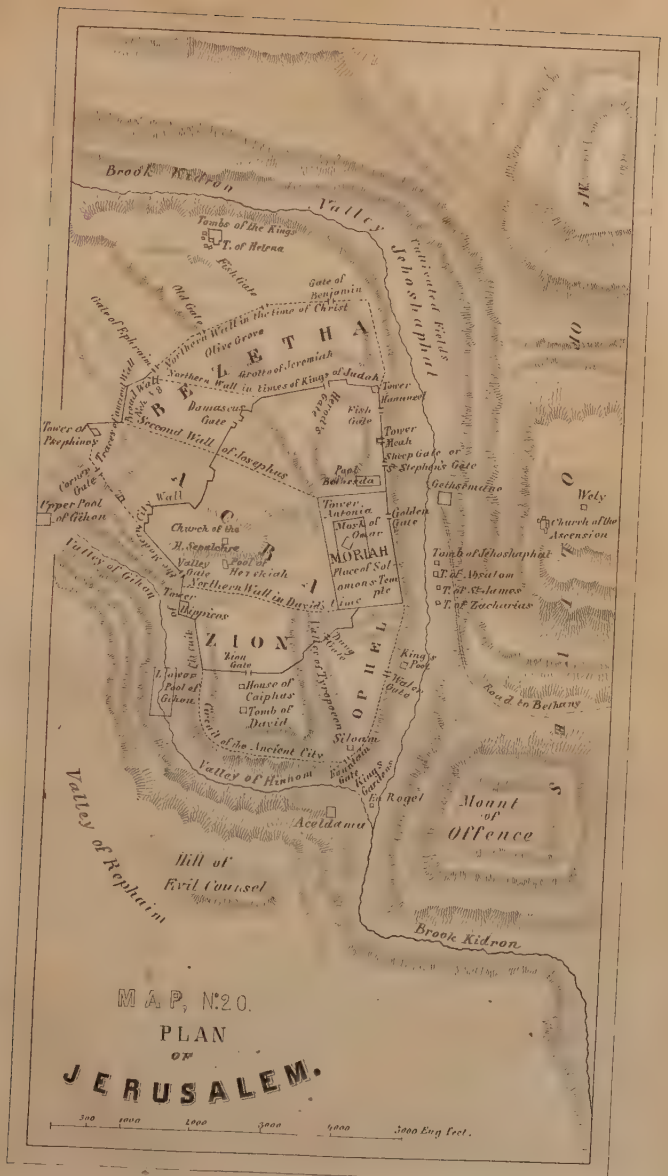
## LECTURE XXXVIII.

### JERUSALEM, CONTINUED—TOPOGRAPHY OF JERUSALEM.

13. In my last lecture I placed before you some of the leading facts connected with the history of Jerusalem. What I have to say in the present lecture I shall arrange under the general head of the *topography* of the city.


Brook Kedron
Valley of Jehoshaphat
Tombs of the Kings
T. of Helena
Fish Gate
Gate of Benjamin
Old Gate
Gate of Ephraim
Northern Wall in the time of Christ
Olive Grove
BETHA
Grotto of Jeremiah
Northern Wall in times of Kings of Judah
Tower Hammeah
Damascus Gate
Herods Gate
Fish Gate
Tower of Psephinus
Second Wall
of Josephus
Tower Hoah
Sheep Gate or St. Stephens Gate
Pool Bethesda
Gethsemane
Corner Gate
Wall
Upper Pool of Siloa
Tower Antonia
Mosk of Omar
Golden Gate
Church of the H. Sepulchre
Valley Gate
Pool of Hezekiah
MORIAH
Place of Solomons Temple
Tomb of Jehoshaphat
T. of Absalom
T. of St. James
T. of Zacharias
Valley of Gihon
Northern Wall in David's time
Tower Hippicus
ZION
Zion Gate
David's Street
Valley of Tyropoeon
OPHEL
King's Pool
Wall
Road to Bethany
Tower
Pool of Gihon
House of Caiphas
Tomb of David
Street of the Ancient City
Siloam
Valley of Hinnom
Bottom
King's Garden
En Rogel
Mount of Offence
Aceldama
Valley of Rephaim
Hill of Evil Counsel
Brook Kidron
MAP, N:20.
PLAN
OF
JERUSALEM.
300 1000 2000 3000 4000 5000 Eng Feet.
Lith of Sarony & Major N.Y.

Jerusalem lies close upon the eastern watershed of a broad mountainous ridge, which extends without interruption from the plain of Esdraelon, to nearly the latitude of the southern shore of the Dead Sea. "This tract, which is everywhere not less than twenty to twenty-five geographical miles in breadth, is in fact high, uneven table-land. On the east it everywhere forms the precipitous wall of the great western valley of the Jordan; while on the west it sinks down, by an offset, into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous, and is cut up by deep valleys, which run east and west on either side towards the Jordan or the Mediterranean." In the latitude of Hebron this mountain range has an elevation of about 2,800 English feet, but in the latitude of Jerusalem only about 2,300 feet. This mountain elevation imparts a coolness and freshness to the general climate quite agreeable in those latitudes.

"The country about Jerusalem is all of limestone formation, and not particularly fertile. The rocks everywhere come out above the surface, which in many parts is also thickly strewed with loose stones; and the aspect of the whole region is barren and dreary. Yet the olive thrives here abundantly; and fields of grain are seen in the valleys and level places; but they are less productive than in the region of Hebron or Nabulus (Shechem.) Neither vineyards nor fig-trees flourish on the high ground around the city; though the latter are found in the gardens below Siloam, and are very frequent in the vicinity of Bethlehem."

14. The climate of the mountainous tract on which Jerusalem stands is distinguished from other climates of the same latitude, more by the alternations of wet and dry seasons, than in the degrees of temperature. The variations of rain and sunshine do not there exist throughout the entire year, as in America and Europe, but are limited, as throughout Palestine, chiefly to the latter part of autumn and the winter; while the remaining months enjoy almost a cloudless sky. This gives to the mountains about Jerusalem, in the summer, a peculiarly barren aspect.

15. The city itself stands upon four hills, or elevations of the mountain, while around it, at a little distance, higher hills rise, somewhat in the form of an amphitheatre. This natural rampart of mountains was the basis of that beautiful similitude of the Psalmist: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. cxxv, 2. On the north and east of the city is the valley of the brook Kidron, which on the north is shallow, but on the east is deep, wild, and rocky; on the south and south-west is the deep dale, or valley, of Hinnom, running, like the vale of Kidron,

close to the city wall, and uniting with it on the south-east of the city; while on the west, about two miles from the city, is the deep, broad wady, or valley, called by the natives *Wady Beit Hanina*, which sweeps around the eastern base of *Neby Samwil*, and cuts through the western ridge of mountains where it joins *Wady Surar*, and pursues its course to the Mediterranean. The *Wady Beit Hanina* forms the natural outlet, or drain, of the valley of Gibeon. You will perceive by this description, that Jerusalem stands on a kind of promontory, or elevated table-land, almost surrounded by valleys. This promontory may be reckoned nearly a mile and three-fourths from north to south, and a little more than three miles from east to west. The western side is more elevated, so that it slopes off somewhat rapidly eastward, till it terminates on the brink of the valley of Kidron, called also the valley of Jehoshaphat. For several miles on the west and south-west of the city, is an upland plain, part of which is called in Scripture the valley of Rephaim. (See Map No. 16, and Lect. XIX, sec. 10.) Thus stands the Holy City, within the fork of the two valleys of Kidron and Hinnom, imbosomed in higher lands which surround it; on the east is the Mount of Olives, on the south is the Hill of Evil Counsel, so called, on the west the ground rises more gently, as above described, while on the north the view is bounded by a ridge of land which connects with the Mount of Olives.

16. I will now describe to you more minutely the surface of the ground within the ancient city walls. I stated to you that Jerusalem was situated upon four hills, or elevations of the mountain: these are, Zion on the south; Acra, on the west; Bezetha, on the north; and Moriah, on the east; to which I might add the hill Ophel, which is the southern point of Mount Moriah. The hills of Zion and Acra, on the south and west, are higher than those of Bezetha and Moriah, on the north and east. From the north-west part of the city a shallow wady or valley runs south-easterly, dividing between Acra on the west and Bezetha and Moriah on the east. This valley, opposite Mount Moriah, is joined by another shallow valley coming down from the west, and dividing between Acra and Zion, which continues on obliquely down the slope, with a deeper bed, between Zion and Moriah, on the west of Ophel, till it reaches the pool of Siloam. This latter valley is called Tyropœon, or valley of Cheesemongers, by Josephus. Both these valleys were anciently much broader and deeper than now, so that the different sections of the city were quite distinct, and almost independent of each other.

17. *Zion* is the highest mountain within the walls of the city, and was in every sense the most important part of Jerusalem. It rises, on the west and south, very abruptly from the valley of Hinnom; on the south to about a hundred and fifty-four feet above the valley, at the south-west to about a hundred and four

feet, on the west about forty-four feet, and on the south-east, above the valley of Kidron, where it is joined by the valley of Hinnom, about three hundred feet. The summit of Zion presents a level tract of considerable extent along its western brow, but on the east the hill slopes down steeply, though not in general abruptly, to the Tyropœon. The southern part of the mount is not included within the wall of the modern city, and a portion of the ancient "city of David" is here tilled, and has literally become a "ploughed field," as was predicted by Micah, more than 2,500 years ago. Micah iii, 12; Jer. xxvi, 18. At first, Jerusalem embraced little if any more than Zion, which, as I told you, David first took from the Jebusites, (see sec. 6 of the preceding Lecture,) and built its fortifications "round about from Millo and inward." Where Millo was is not known, but from the notices given of it, it probably itself constituted a portion of the rampart of the city. 2 Sam. v, 9; 1 Kings ix, 15, 24; xi, 27; 2 Chron. xxxii, 5. Zion was called the "city of David" after this, and by the Jews in the time of Christ it was called the "Upper Market." Here David and the kings of Judah had their palace. Zion is often put for the whole city of Jerusalem, especially in the poetical and prophetical Scriptures. It was deemed the glory of the nation, and the place in which Jehovah peculiarly delighted. Psalm xlviii; cxxxii, 13–18.

18. *Acra*, on the north-west of the city, lies north of Zion, and nearly as high. This part of Jerusalem was called the "lower city," by the Jews, and was in the form of a half-moon, or crescent. It was an important part of the ancient city, and is the best-populated section of modern Jerusalem. In this section of the city, according to tradition, our Lord was crucified and buried; and here now stands the famous church of the Holy Sepulchre, said to be built over the original tomb of Christ. This magnificent church, which has been several times destroyed and re-built, was first erected by Constantine the Great, and dedicated, A. D. 335. It is generally falsely referred to the Empress Helena, in monkish tradition. However, that this is the true site of Calvary and the sepulchre of Joseph, Dr. Robinson has shown to be improbable. (See CALVARY, Lecture XXXIX, sec. 26.) The name *Acra* does not occur in Scripture.

19. *Moriah* is that hill or eminence that lies east of Acra and north-east of Zion. It is inferior to Zion, from which it is separated by the deep valley of Tyropœon. It is also less than Acra, and separated from it by the valley above described, coming down from the north-west part of the city, to join the Tyropœon. On the east, from its brow the mountain descends rapidly to the valley of Kidron, and on the west to the valley which separates it from Acra; while on the south it declines into the lower elevation of Ophel, and on the north connects with the hill Bezetha. In the time of Abraham, Moriah was

the name of a district in this quarter, called "the land of Moriah," and here Abraham offered up Isaac, perhaps on the very hill just described. Gen. xxii, 2. In later times Solomon built his temple here, which was the distinguishing glory of this section of the city. 2 Chron. iii, 1.

Moriah, as we gather from Josephus, was apparently at first an elevated mound of rock, rising by itself over against the eastern point of Acra. The temple was placed on the leveled summit of this rock; and then immense walls were erected from its base on the four sides; and the interval between them and the sides filled in with earth, or built up with vaults; so as to form on the top a large area, on a level with the temple. Mount Moriah is now completely inclosed by the immense walls of the great Turkish Haram, and occupied by the mosques of *Omar* and *el-Aksa*, their courts and pleasure-grounds. "The whole inclosure, with all its sacred buildings and appurtenances, is called *el-Haram*, '*the Holy*,' and also *el-Haram esh-Sherif*, '*the noble Sanctuary*.'" The ground embraced in this sacred inclosure, according to Dr. Olin, "occupies about an eighth of the whole of the modern city. It is covered with green sward, and planted sparingly with olive, cypress, and other trees, and it is certainly the most lovely feature of the town, whether we have reference to the splendid constructions, or the beautiful lawn spread out around them."

Mount Moriah was a threshing-floor, owned in David's time by a Jebusite chief, whose name was Araunah, or Ornan; and from him David purchased it as a place to offer sacrifice to avert the threatened destruction of Jerusalem. 2 Chron. iii, 1. Araunah was undoubtedly one of David's subjects, who, though a foreigner, was permitted to live and hold landed possessions near Jerusalem. But Jerusalem at this time did not include the hill Moriah. The walled city evidently embraced only Zion. At the time of the purchase a fierce plague had swept over the land, which had carried off seventy thousand of David's subjects in three days. The angel of death now stood over Jerusalem. David trembled for the capital, and for his kingdom. The place of sacrifice at this time was in Gibeon, where were the tabernacle and altar of burnt-offerings; but David feared to go thither on account of the fierceness of the plague beyond the city. He wished to approach God, and by sacrifice to avert the doom of Jerusalem. In this extremity he was directed by the Prophet Gad to erect an altar upon the threshing-floor of Araunah. David obeyed. This erection of an altar separate from that of the tabernacle was a new event in Hebrew history, and would have been unlawful, but for the direct sanction of a prophet of God. When, however, David perceived his sacrifice accepted, and his prayer answered, he afterwards continued an altar there, since which time the place has been esteemed

holy. It is remarkable that Jews, Christians, and Mohammedans have successively held possession of this spot, always as holy ground.

At the north-west corner of the temple, on Mount Moriah, stood, in the time of Christ, the tower *Antonia*, an impregnable fortress, built, or rather enlarged and beautified, by Herod the Great, and named in honor of his friend and patron, Mark Antony. In this celebrated tower was kept a Roman garrison, to guard the temple and city. It was from this tower, called in Scripture "the castle," that the tribune or "chief captain" issued with a band of soldiers, and rescued Paul from the fury of the Jewish populace, when "they had drawn him out of the temple and went about to kill him." Acts xxi, 30–35.

20. *Ophel*, as I have said, is merely the southern continuation of Moriah, terminating just over the pool of Siloam, in a steep point of rock, forty or fifty feet high. "The top of this ridge is flat, descending from Mount Moriah rapidly towards the south, sometimes by offsets of rock; and the ground is now tilled and planted with olive and other fruit-trees." The surface of Ophel, near the middle, measures about ninety-six yards in breadth from brow to brow; is about five hundred and sixteen yards long; and at its northern end is a hundred feet lower than the top of the wall which incloses Moriah. On the east the ground breaks down rapidly into the deep valley of Jehoshaphat, and on the west into the lesser valley Tyropœon. Josephus calls this hill, Ophla.

Ophel was anciently covered with houses, and was an important part of the city, whereon the kings of Judah constructed fortifications. Jotham, king of Judah, "built much on the wall of Ophel," 2 Chron. xxvii, 1, 3; and Manasseh encompassed it with a new wall. 2 Chron. xxxiii, 14. After the exile in Babylon, the Nethinim, who performed the menial service of the temple, (see Lect. XVI, sec. 11,) dwelt in Ophel, as being convenient to the place of their labor. Neh. iii, 26; xi, 21. The word *Ophel* means *hill*, *mound*, *tumulus*. It seems to be figuratively referred to in Micah iv, 8; where the text, "And thou, O tower of the flock, the strong-hold of the daughter of Zion," reads in the Hebrew, "And thou, O tower of the flock, Ophel, daughter of Zion," &c. (See Lect. V, sec. 21.)

21. *Bezetha* lies north of Moriah, and north-east of Acra. It is separated from Acra by a valley, as I have before described. Anciently it was separated from Moriah also, by an artificial trench, or valley, which is now filled up. Bezetha, Moriah, and Ophel, constitute in fact but one continuous ridge of the mountain. On the west Bezetha is nearly or quite as high as Acra, but eastward it slopes gradually down to the brow of the valley of Jehoshaphat. On the west and north the hill descends rapidly, often presenting a wall of precipitous rock, and on the south it

is higher than Moriah. The summit of Bezetha is mostly covered with low buildings, or rather hovels, but in the north-east quarter it is occupied by gardens, fields, and olive-yards, with comparatively few houses or ruined dwellings. The whole looks more like a country village than a section of a walled city. The name Bezetha does not occur in the Bible, and was not included within the walls of Jerusalem till after the time of Christ, when Herod Agrippa, the elder, extended the wall of the city northward, so as to take it in. Josephus says: "It was Agrippa who encompassed the parts added to the old city with this wall, which had been all naked before; for as the city grew more populous, it gradually crept beyond its old limits, and those parts of it that stood northward of the temple, and joined that hill to the city, made it considerably larger, and occasioned that hill, which is in number the fourth, and is called Bezetha, to be inhabited also. This new-built part of the city was called Bezetha in our [Hebrew] language, which, if interpreted in the Grecian language, may be called the New City."

Bezetha was the only accessible quarter from which a besieging enemy could attack the city with any prospect of success. Agrippa, whose dominion now extended over all Palestine, and who, though a corrupt and unprincipled man, was a most liberal and devoted patron of the Jews, began this northern wall upon a scale of magnificence and strength proportioned to the exposed condition of that part of Jerusalem. Josephus says the wall was joined together by stones twenty cubits long and ten cubits broad; equal to about thirty-five feet long by seventeen feet broad. The emperor Claudius became apprehensive that some political innovation or perhaps revolt might result from this additional and truly stupendous fortification of the Jewish capital, and ordered the work to cease. It was subsequently, however, finished by the Jews upon an inferior plan. I make these statements because I wish my young readers to understand that when the Roman army under Titus, about twenty-five years after, besieged Jerusalem and took it, they stormed the city from this quarter. On every other side the city was surrounded by deep valleys, and fortified by high walls and towers, built upon the brow of the hills and precipitous cliffs overlooking these valleys. Had Agrippa finished this western and northern wall as he began it, Josephus says the city could never have been taken.

I will simply add concerning this Agrippa, that he was the same that persecuted the early Church. "He stretched forth his hand to vex certain of the Church, and he killed James, the brother of John, with the sword; and because he saw it pleased the Jews, he proceeded farther to take Peter also." Not long after this he died an awful death for his impiety in receiving worship as a divine person. You may read the account in the twelfth chapter of the Acts of the Apostles.

22. The situation of the ancient walls, gates, and the progress of the growth of the city, deserve a brief notice. Ancient Jerusalem had three walls in the latter age of its history. In the time of David it is evident that Zion comprised the area of the walled city of Jerusalem, embracing, perhaps, Ophel, from the southern brow of Moriah. This corresponds to Josephus' account of the "first wall" in his day. You will see it delineated on the map. The second ran somewhere in the range described on the map as the "second wall of Josephus." It connected the north-west corner of the city with the tower of Antonia. But its exact course is not known. In the times of the kings of Judah, before the conquest of Nebuchadnezzar, the northern wall of the city seems to have run somehow as described in the map. But no certainty can be attained. The circuit of the outer wall, as built by Herod Agrippa, is more definite and reliable. The whole circumference of the ancient city was about thirty-three stadia, equivalent to about three and a third geographical miles. The modern city is only about two and one-eighth geographical miles in circuit; but it excludes the southern part of Zion, and the northern section of Bezetha. The present walls were built by order of Sultan Suleiman, A. D. 1542. They have a stately and imposing appearance, surmounted with towers and battlements. The city now has four gates, opening east, west, north, and south. Anciently it had many more, the more noted of which I have placed on the map according to the best information we have of them. I have placed the four northern gates on the outer wall built by Agrippa; but you will understand they properly belong to the "northern wall in the times of the kings of Judah," which was re-built by Nehemiah. Their relative order, however, is correct. Of the ancient streets nothing need here be said, and indeed little is known. The modern streets are narrow, seldom more than eight or ten feet wide, uneven, and often very filthy, though generally less so than most Oriental cities, owing to the steepness of many of them, which causes them to be washed by the rains. Indeed there are no level streets in Jerusalem; one is ever ascending or descending as he passes through the city; and the indolent inhabitants, and negligent authorities, take no pains to smooth the inequalities which nature or time has produced. The streets are not even named. During the lapse of ages, rubbish has accumulated to the depth of twenty, thirty, or even fifty feet. Mr. Nicolayson, missionary of the English Church in Jerusalem, in erecting a church on Mount Zion, where the accumulations of rubbish are less than in the valleys, penetrated more than thirty feet in digging for a foundation for his edifice, without reaching the original surface.

## LECTURE XXXIX.

### JERUSALEM, CONTINUED—ENVIRONS OF THE CITY.

23. I must close my notices of Jerusalem, with some account of the places and objects in its immediate vicinity. In these lectures on this wonderful city, though I may seem to be extending my notices beyond a due proportion to other parts of this work, yet I am fully sensible that I am giving but an outline, and very imperfect sketch. On a theme like this one hardly knows where to begin the work of retrenchment, nor how to make his selection of facts; for while on the part of the tyro he is in danger of being thought tedious, on the part of the more advanced Biblical scholar he is exposed to censure for numerous omissions. I am not, however, writing for the mature scholar. He can extend his information at will, from other sources. I aim, according to the general plan of this work, to say only that which is necessary to shed light upon Scripture history and allusions.

24. *Mount of Olives*, so called from the olive trees once cultivated there, stands directly east of Jerusalem, and separated from the city only by the narrow vale of Jehoshaphat. The measurements of Schubert make the elevation of Olivet 2,556 Paris feet, equal to 2,397 English feet above the sea. It rises about 390 English feet above the valley of Jehoshaphat; and about 165 feet above the highest point of Zion. From the eastern wall of Jerusalem to the summit of Olivet is about half a mile; or about one mile from the Church of the Holy Sepulchre to the summit. The distance from the city to the mountain is familiarly called "a sabbath-day's journey." Acts i, 12. Olivet has three summits, or terraces. The lower ridge is at the south, where, opposite the fountain En-rogel, the ground sinks down considerably below the usual level. The middle summit, directly east of the city, is generally reputed the highest, (though Mr. Maundrell regards the northern summit the highest,) and commands a distinct prospect of the northern portion of the Dead Sea, and the mountains of Arabia beyond, a considerable part of the Jordan valley, the mountains of Gilead and Abarim, the great desert lying between Bethlehem and the Dead Sea, and the region lying west of Jerusalem. From different elevations of this hill a complete view of Jerusalem is obtained. The northern summit, which does not much vary in height from the middle one, bends westward, and spreads out into beautiful table-land just north-east and north of the city. This summit also commands a fine view of Jerusalem, and distant places. It was on this elevated plain that Sennacherib stood, "and shook his hand against the mount of the daughter of Zion, the hill of Jerusalem." Isa. x, 32. (See Lecture XVII, sec. 24.)

The Mount of Olives is one of the most celebrated of the sacred mountains in its historical connections. David, in his flight from Absalom, "went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up." 2 Sam. xv, 30. Here Solomon built high places in honor of the gods of Zidon, Moab, and Ammon, in compliance with the wishes of his heathen wives. 1 Kings xi, 5–8. On this account it was afterwards called the "Mount of Corruption." 2 Kings xxiii, 13. Latin tradition has fixed the place of these abominations on the southernmost summit, which is hence called the "Mount of Offense." King Josiah destroyed these "high places" built by Solomon, three hundred and sixty years after their erection. On the eastern side of this mountain were the villages of Bethany and Bethphage, frequented by our Lord, Matt. xxi, 1, 17; and on his way from these to Jerusalem, as he passed the western brow of Olivet, "he beheld the city and wept over it." Luke xix, 37–44. Our Saviour "was wont" to retire from Jerusalem to the Mount of Olives, Luke xxii, 39; and in his last visit to that city previous to his death, when he continued several successive days of faithful public teaching in the temple, it was his custom, after having finished the public labor of the day, "to go out at night and abide in the mount that is called the mount of Olives." Luke xxi, 37. On the western side of Olivet, in the garden of Gethsemane, our Saviour endured the agony, and was betrayed by Judas, John xviii, 1–5; and on the east, near Bethany, he ascended into heaven. Luke xxiv, 50; comp. Acts i, 12. On the summit of the middle eminence of Olivet, the empress Helena, mother of Constantine the Great, caused a magnificent church to be erected, A.D. 326, on the spot where our Lord is supposed to have ascended into heaven, and in commemoration of that event. But the place of the ascension, as I have stated, seems to have been nearer Bethany on the eastern slope.

25. *Hill of Evil Counsel* is the name given to the high hill south of the valley of Hinnom, which, on its western end, rises to about the height of Zion, and on its eastern side slopes down to the valley of Kidron. From its base it rises twenty or thirty feet with precipitous ledges, in which are many sepulchres; higher up, the acclivity is more gradual. On its western summit are ruins, "which the monks dignify with the name of the villa, or country-house of Caiaphas; in which, according to them, the Jews took counsel to destroy Jesus." This circumstance has given to the hill the name of the Hill of Evil Counsel; which it has borne mostly for three hundred and sixty-five years; or since A. D. 1483.

South of this hill is another, still higher, running in the same

direction, east and west. It rises from the east side of the valley of Rephaim, and continues on easterly, along the south bank of Kidron, to the Dead Sea.

26. *Calvary*, or as the Hebrew name is, *Golgotha*, where our Lord was crucified, is placed by tradition within the wall of the modern city, near to where now stands the Church of the Holy Sepulchre. But St. Paul affirms that "Jesus suffered without the gate," Heb. xiii, 12; and John says, "The place where Jesus was crucified was nigh to the city." John xix, 20. The same also is implied in verse 17, and Matt. xxvii, 32, and also in the fact that on the way to the place of crucifixion, they met one Simon, a Cyrenian, "coming out of the country," whom they compelled to bear the cross, Mark xv, 21; thus intimating that they were *beyond* the city wall when they met him. The place where tradition has fixed Calvary and the sepulchre, is so near the temple, and such is the situation of the ground in that vicinity, that it is not probable, or even credible, that it should have been beyond the outer wall in the time of Christ. The probability, therefore, is, that the true Calvary is somewhere on the north, or north-west of Jerusalem, but its exact location is not known. (See Lec. XXXVIII, sec. 18.) It has been generally supposed that Calvary was a hill or eminence, with somewhat an abrupt ascent. "The expression 'Mount Calvary,'" says Dr. Robinson, "has been adopted almost without question into every language of Christendom. Yet in the New Testament there is not a hint that Golgotha was in any sense a hillock."

27. *Brook Kidron*, or *Cedron*, rises about two miles north-west of Jerusalem, in a hill that connects with Mount Olivet. The shallow channel of the brook runs southward awhile, then turns eastward, almost a right angle, passing along the northern vicinity of the city, within about two hundred rods of the wall, when again it turns south, and runs close along the eastern wall, continuing on to the south-eastern base of the hill of Evil Counsel, where it again bends off in a south-eastern direction till it communicates with the Dead Sea. The brook is a mere winter torrent, never containing water but in the rainy season, and then seldom in sufficient quantity to create a stream. Its bed, south of the bridge, opposite the temple, is generally deep, rocky, and wild; and the passages over it, of which there are several, are a sort of bridge or causeway. David crossed the Kidron, in his flight from Absalom, 2 Sam. xv, 23; and also our Saviour "went forth over the brook Cedron," (Kidron,) on his way from the temple to Gethsemane. John xviii, 1.

28. *Valley of Jehoshaphat*, is simply the vale of Kidron along the north and east of Jerusalem. On the north of the city it is an open, shallow wady. On the north-east it spreads out into an open basin, as the Mount of Olives retires eastward, leaving a space now cultivated with olive and other fruit-trees. Further

down it narrows, till opposite the hills of Ophel and Zion it becomes a narrow, deep, rocky ravine. Opposite the sheep gate, (now the gate of St. Stephen,) the bank descends steeply about a hundred feet to the bottom of the valley, which is here about a hundred and forty-five yards wide. About a thousand feet below this, the valley becomes merely a deep gully, the narrow bed of a torrent; about five hundred and fifty feet further south it becomes still narrower, and all along the hills on both sides rise abruptly; the brow of the western bank at the south-east corner of the temple being elevated about a hundred and fifty feet above the bottom of the valley. About 1,025 feet below, the valley opens a little, but is not cultivated; but at the mouth of the Tyropœon, at Siloam, about 1,170 feet further on, there is an opening, and terraced gardens are cultivated. The mouth of the valley Tyropœon is still forty or fifty feet above the bed of the Kidron. At the south-east corner of the city, where the valleys of Hinnom and Jehoshaphat unite, "the bottom forms an oblong plat, a hundred and fifty yards or more in breadth, mostly occupied by gardens, many of which are terraced, and irrigated by the surplus waters of Siloam." Below En-rogel, to the point where it turns easterly, the width of the main valley varies from fifty to a hundred yards, and is full of olive and fig-trees, and is in most places ploughed and sown with grain.

The name, Valley of Jehoshaphat, has been applied to the vale of Kidron for reasons which do not appear. The prophet Joel, chap. iii, 2, 12, speaks of the valley of Jehoshaphat, as a place where God would judge the heathen nations, but gives no intimation of its locality. The place is nowhere else mentioned. Tradition has applied the name to the vale of Kidron with no assignable authority. The Arabs still call it *Wady Yehoshafat.* It is most probable that the allusion of Joel is purely metaphorical, and has been mistaken for a proper name. *Jehoshaphat* means *the judgment of Jehovah,* and is evidently used symbolically to signify the same as the "valley of decision," of which the same prophet speaks in the same connection. Joel iii, 14. Yet from this passage has arisen a belief among the Jews, Mohammedans and Catholics, that the final judgment will be had in the valley above named.

29. *Valley of Hinnom,* or *Valley of the son of Hinnom,* lay south-west and south of Jerusalem. The upper part of the valley, west of Zion and Acra, might more properly be called valley of Gihon, but Gihon in Scripture applies only to fountains. The valley of Hinnom has its head, or commencement, about a mile west of Jerusalem, and nearly opposite the tower of Psephinos. Thence it runs in general south-easterly, to the north-west base of Zion, when it turns south till it reaches the southern limit of Zion, where it again turns east till it unites with the valley of Kidron.

The valley of Hinnom on the west, but especially on the south of Zion, is a deep, narrow dell, with steep, rocky sides, often precipitous, in which are excavated numerous tombs. It is separated on the south-west from the open, fertile valley of Rephaim, only by a slight, rocky ridge.

The valley of Hinnom lay on the border of Judah and Benjamin. Josh. xv, 8; xviii, 16. Some of the wicked kings of Judah, as Ahaz and Manasseh, erected an altar and image of Moloch in this valley, and offered their children in sacrifice in the fire to this blood-thirsty god of the Ammonites. 2 Kings xvi, 2, 3; xxi, 1–6. Even Solomon allowed the worship of Moloch. 1 Kings xi, 7. Jerome, a very learned Latin monk, who resided at Bethlehem from A. D. 384, to A. D. 420, supposes the place of these abominations to have been at the east end of Hinnom, where it unites with the valley of Kidron; and this seems intimated in the description in Jer. xix, 2. This, indeed, is a very verdant and beautiful spot, represented by the above author as "watered by the streams of Siloam, pleasant and woody, and affording horticultural pleasures." This was the spot called "Tophet," in Scripture; a word commonly derived from the Hebrew word *toph*, *a drum*, because, when human sacrifices were offered here in the fire, the drum was employed to drown the cries of the wretched sufferers. The good king Josiah demolished the idolatrous image and altar in this place, and defiled it so as to make it odious. 2 Kings xxiii, 10. Jeremiah at the same time denounced the most fearful judgments upon the nation for this sin, and declares the place "shall no more be called Tophet, nor the Valley of Hinnom, but the valley of Slaughter; for they shall bury in Tophet, till there be no place." Jer. vii, 31, 32. The same prophet was ordered to deliver the denunciations contained in chapter xix, in the valley of Hinnom. Ezekiel, also, in chap. vi, 1–7, seems to intend the specific punishment of the sins committed in this ill-reputed valley. After the Babylonian exile, when the Jews were cured completely of idolatry, they remembered this place with indescribable horror. It was in allusion to those detested and abominable fires, wherein their forefathers offered up their children to Moloch; or else to the fires kept alive to consume the filth and ordure of the city cast forth here in after days, that the "*fire of Gehenna*," or the *fire of the land of Hinnom*, became to the mind of the Jew an emblem of future punishment. For my young readers should know that the Greek words in Matt. v, 22, 29, 30; Mark ix, 43, and several other places, translated "*hell fire*," "*hell*," &c., are *gehennan*, and *gehennan puros*. *Gehenna* is compounded of *ge*, *land* or *field*, and *Hinnom*, a man's name, and means, literally, *the land* or *field of Hinnom*, the same as in Josh. xv, 8. But, by a very natural law of language, of which, had I space, I could give you

illustrations in the significations of the words *heaven*, *sin*, *atonement*, *righteousness*, and a great many others, the name of this same valley or land of Hinnom, came at length in the mind of a Jew to be a fit and forcible phrase to set forth his ideas of future punishment. This would be the more natural, as such sacrifices as were offered in Hinnom, and had been offered by the old Canaanites before them, were considered to be offered "to devils." Psalm cvi, 37, 38. In Isaiah's time Tophet began to be considered by the Jew as an emblem of hell, as is intimated by these words of the prophet: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it." Isaiah xxx, 33.

30. *Valley of Shaveh*, or *King's Dale*, was somewhere in the vicinity of Jerusalem. *Shaveh* means *plain*, and may denote the plain north of Jerusalem; though it has been generally identified with that portion of the Valley of Jehoshaphat which lies east of the city, and may not improbably be the same as was afterwards called the King's Garden. (See sec. 40 of this Lecture.) It was in this place that Melchizedek, king of Salem, (Jerusalem,) and the king of Sodom, met Abraham as he returned from the conquest of Chedorlaomer's camp, and the recovery of the spoils and captives taken by that wholesale robber. Gen. xiv, 17, 18. Here also, in later days, Absalom set up his "pillar," to perpetuate the memory of his reign. 2 Sam. xviii, 18. There was a *Shaveh Kiriathaim* in the tribe of Reuben. (See Lecture VI, sec. 15.)

31. *Upper Pool of Gihon* was west of the city, in the northern part of the valley of Hinnom. This pool still exists. It is a spacious reservoir, three hundred and sixteen feet long from east to west; two hundred feet broad at the west end, and two hundred and eighteen at the east end; and eighteen feet deep. "The sides are built up with hewn stones laid in cement, with steps at the corners by which to descend into it. The bottom is level. There is no water-course, or other visible means by which water is now brought into the reservoir, but it would seem to be filled in the rainy season by the waters which flow from the higher ground round about." Probably it was anciently supplied by some subterranean fountain. It is now so out of repair as to retain water only for a short time.

To this place Solomon was brought, and anointed king, by order of his father David. 1 Kings i, 33–38. When king Hezekiah was threatened by an Assyrian invasion, "he took counsel with his princes and mighty men to stop the waters of the fountains that were without the city;" and "this same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down (by a subterranean channel, or conduit) to the west side of the city of David," or Zion. 2 Chron. xxxii, 2–4, 30;

Isaiah xxii, 11. After this his son Manasseh seems to have run the circuit of the outer wall farther west, and enclosed the original Gihon within the city. 2 Chron. xxxiii, 14.

32. *Lower Pool of Gihon.* Isaiah mentions the lower pool of Gihon, but gives no definite hint as to its locality. In reproving Hezekiah and the Jews for their worldly wisdom to the exclusion of a pious faith in God, at the time of Sennacherib's invasion, he says: "Ye gathered together the waters of the lower pool;" that is, probably, "Ye gathered together [in a reservoir within the city] the waters [that formerly flowed into] the lower pool." Indeed the very name, "lower pool," indicates so far as this, that it was situated farther down the valley. In verse 11, of the same chapter, Isaiah speaks also of "the old pool," or Upper Gihon. Accordingly we find at the present day, a large reservoir, now in ruins, near the south-west base of Zion, answering to the situation of the "lower pool" of Isaiah. This ruined reservoir lies in the deep valley of Hinnom, about a hundred feet below the city wall. Its length, along the middle, is five hundred and ninety-two feet; breadth at the north two hundred and forty-five feet, and at the south end two hundred and seventy-five feet; depth from thirty-five to forty-two feet. This reservoir was probably filled anciently from the rains, and from the surplus waters of the upper pool.

33. *Pool of Hezekiah.* There is still a pool by this name in the modern city of Jerusalem, situated south of the church of the Holy Sepulchre, and every way, as to location, sufficiently answerable to the original pool built by Hezekiah. Dr. Robinson measured its breadth at the north end, a hundred and forty-four feet; and on the east side, its length about two hundred and forty feet. The depth is not great, and it is partly excavated from the rock.

34. *Bethesda, house of mercy*, was the name of a pool situated "by the sheep-[gate]," where our Lord cured the impotent man who had been afflicted thirty-eight years. John v, 2–9. Our English Bible reads "by the sheep-*market*." The Greek text is elliptical, and simply reads "by the sheep," leaving the word "*gate*" to be supplied, which we do from the authority of Nehemiah iii, 1. It is not certain, however, that Bethesda was within the temple area on the north, as is commonly supposed, and the certain accounts of travelers make it appear improbable. It might even have been somewhere outside the city wall. Nor is it certain that the "sheep-gate" was not farther south. Probability is all we can attain—not certainty. It is not impossible, therefore, that Bethesda, as Dr. Pococke, Dr. Robinson, and others suggest, may be identical with the Fountain of the Virgin, or King's Pool, noticed in the following section. The reservoir shown by the monks as the original Bethesda measures three hundred and sixty feet in length, a hundred and thirty in

breadth, and seventy-five in depth, besides the rubbish that has accumulated in the bottom for ages. Its great depth, and the fact that it does now extend much farther west than is included in the above measurement, indicates that it is probably part of the deep fosse or trench of which Josephus speaks, which was dug along the northern wall of the temple and tower Antonia, separating between the hills Moriah and Bezetha.

35. *King's Pool* is mentioned Nehemiah ii, 14, from which, compared with the context, it is evident that it lay north of Siloam; for Nehemiah, in passing round the city by night to take an observation of its ruined condition, passed out of the valley gate, on the west, and so following down the Valley of Hinnom, turned northward to Siloam, and after that arrived at the "King's Pool."

The King's Pool is probably the same as is called Solomon's Pool, by Josephus, and as is now called the Fountain of the Virgin by the monks. It is situated about 1,100 feet north, bearing east from Siloam, at the western edge of the valley of Jehoshaphat, close under the city wall. It is about fifteen feet long by about five or six feet broad, and six or eight feet deep. The flow of its waters is very irregular, occurring at intervals, sometimes two or three times a day, and sometimes once in two or three days, which suggested to Dr. Robinson's mind the possibly analogous idea of the "troubling of the water" of the pool Bethesda by the angel, (John v, 4,) and gave rise to his suggestion that it might possibly be identical with that pool. A subterranean channel is cut through the solid rock of the hill Ophel, in a winding course, from the King's Pool to Siloam, measuring 1,750 feet, (though the distance between the fountains, measured externally, is only 1,100 feet,) through which the water of the former passes off into the latter.

36. *Siloam* is a celebrated pool and fountain, situated at the mouth of the valley Tyropœon, at the south-east corner of Zion. "The hill or ridge Ophel, lying between the Tyropœon and the valley of Jehoshaphat, ends here, just over the pool of Siloam, in a steep point of rock forty or fifty feet high." Siloam is a small, deep reservoir into which the water flows from a smaller basin excavated in the solid rock higher up. Its superfluous waters are carried off in a channel across the rocky point of Ophel, and distributed through gardens of fig and other fruit-trees and plants, which lie in terraces below, quite to the bottom of the valley of Jehoshaphat. The larger reservoir is fifty-three feet long, eighteen broad, and nineteen feet deep. Josephus says its waters were sweet and abundant.

Nehemiah speaks of this pool, and calls it Siloah, Nehemiah iii, 15. Isaiah mentions it, and describes its waters as "going softly." Isa. viii, 6. When Dr. Robinson and his companion entered the pool and subterranean stream of Siloam, they re-

marked that "its current was hardly perceptible." Here the man born blind washed and received his sight. John ix. 1–7. Our Saviour alludes to a well known and probably then recent accident that occurred here in the falling of one of the buildings about this pool, whereby eighteen persons were killed. Luke xiii, 4.

37. *En-rogel*, literally the *foot fountain*, and hence the *fuller's fountain*, because the fullers trod the clothes there with their feet. Dr. Robinson identifies this with what is called by the Frank Christians the well of Nehemiah, but by the Arabs the well of Job. It is situated south of Siloam, where the valleys of Hinnom and Jehoshaphat unite. Here is a well a hundred and twenty-five feet deep. Fifty feet of water is not uncommon; and sometimes it overflows its mouth. En-rogel was on the boundary line, between Judah and Benjamin. Josh. xv. 7; and xviii, 16. Here the spies of David tarried, not daring to enter the city, 2 Sam. xvii, 17; and here afterwards Adonijah made a feast when he had usurped the kingdom. 1 Kings i, 9.

38. There are many other fountains and pools in and about Jerusalem, but as they are not associated with Scripture history it does not fall within my plan to notice them. I will simply add, Jerusalem was anciently, as now, and abundantly more than at present, supplied with water. The city, indeed, lies in the midst of a rocky limestone region, in which natural fountains, or even wells, are comparatively rare. But this deficiency is amply compensated by art. Cisterns and reservoirs are dug out of the solid rock, or partly excavated and partly constructed with mason work, so that an abundant supply of rain water is received in the wet seasons, and retained through the summer. With care it is made to preserve its coolness and good flavor. This is a very common mode of securing supplies of water in Palestine. "Almost every private house in Jerusalem," says Dr. Robinson, "of any size, is understood to have at least one cistern or more, excavated in the soft limestone rock on which the city is built. The house of Mr. Lanneau, in which we resided, had no less than four cisterns." The smallest of these was eight feet long, four feet broad, and fifteen feet deep; and the largest thirty feet long, thirty feet broad, and twenty feet deep. Most of these cisterns are the work of the ancient Jewish inhabitants. Other pools were built for public use. Hence we never read in all the sieges of Jerusalem that the inhabitants ever suffered from thirst; though the besieging armies have repeatedly thus suffered. Of the immense pools constructed by Solomon, a little south of Bethlehem, whose waters were brought to Jerusalem by conduits, I cannot now speak. The ruins of this stupendous work are still seen. Water is still brought within the city in considerable quantities from distant fountains.

39. *Gethsemane* was a garden, or plat of ground, between the

brook Kidron and the mount of Olives, opposite the site of the ancient temple. The spot which is still shown as the original Gethsemane is a plat of ground nearly square, inclosed by an ordinary stone wall. It is about a hundred and forty-five feet distant from the bridge which leads over the Kidron from the eastern city gate. The garden measures a hundred and sixty feet on its west side, and a hundred and fifty feet on its north side. It contains eight olive trees, which bear the marks of great age, and the monks who guard the spot declare that they gave shade to our Lord. There is nothing peculiar in the garden itself. Dr. Olin says: "There can be no reasonable doubt that this is the real garden of Gethsemane, though probably once more extensive than at present."

This spot is rendered memorable for its having been the place where our Lord frequented, and where he endured the last agony, and was betrayed and arrested. John xviii, 1–13; Luke xxii, 39–54.

"It was a dark and awful scene," says Dr. Olin, eloquently, "still covered with mystery, and full of unfathomable import. The gloomy but befitting theatre of this sublime transaction impresses itself upon the imagination in characters not to be effaced. It was very near one of the thronged and most busy parts of Jerusalem, and yet lay so low in the valley of Jehoshaphat that not a sound from the busy hum of life could have reached its profound depth. On the west the city wall and the high battlements of the temple almost overhang the garden, while on the east the still loftier heights of Olivet cast their dark shade over the scene of the Divine agony. The rapidly descending channel of Kidron passes by to the south, and soon enters between the almost perpendicular cliffs, which were already fashioned into monuments for the dead. The seclusion from the world, of whose sins the blessed Jesus was now enduring the burden, was complete, and Judas had well chosen the spot for the perpetration of his dark crime."

"Above all other localities that we visited in and around Jerusalem," says Lieut. Lynch, "the spot least doubted, and very often the least hallowed, was the garden of Gethsemane. It is inclosed by a high stone wall, and when we saw it the trees were in blossom; the clover upon the ground in bloom; and altogether, in its aspect and in its associations, was better calculated than any place I know, to soothe a troubled spirit.

"Eight venerable trees, isolated from the smaller and less imposing ones, which skirt the base of the mount of Olives, form a consecrated grove. High above, on either hand, towers a lofty mountain, with the deep yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead. Each tree in this grove, cankered, and

gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying, parent stem, the young tree springs into existence. These trees are accounted a thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot, where he knelt, and prayed, and wept. No caviling doubts can find entrance here. The geographical boundaries are too distinct for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad yet soothing meditation."

40. *The King's Garden*, as Nehemiah informs us, was near Siloam. Neh. iii, 15. When Jerusalem was stormed and taken by Nebuchadnezzar, in the night, Zedekiah, king of Judah, made his escape "by the way of the gate between two walls, which is by the king's garden." 2 Kings xxv, 4. Not impossibly Manasseh was buried here. 2 Kings xxi, 18. At about the point where the valley Tyropœon unites with that of Jehoshaphat, the latter expands into a fertile tract, nearly level, which extends some distance below En-rogel. This tract is occupied by many olive and fig-trees, and is also partly devoted to tillage. It is joined by the terraced gardens coming down from Siloam, and occupying the mouth of Tyropœon. This flat of arable ground, irrigated mostly by the waters of Siloam, was anciently occupied by the King's Garden, and may not improbably be the same as is called the "King's Dale," or "valley of Shaveh," where Melchizedek met Abraham. (See sec. 30 of this Lecture.)

41. *Aceldama*, or the *field of blood*, called also the *Potter's Field*, was the field purchased by the Jews with the thirty pieces of silver which they had paid to Judas as the price of his Lord, and which, upon his arrest, Judas refused to keep. Matt. xxvii, 3–8; Acts i, 18, 19. The money being "the price of blood," and it being unlawful to pay it into the sacred treasury among the offerings consecrated to God, the Jews bought with it a field wherein strangers, dying in their city, might be buried.

Tradition points out this Potter's Field, or Aceldama, on the south of Hinnom, towards the Hill of Evil Counsel. Here, high up among the hills, upon a level plat or terrace, with a precipice in front, and an almost perpendicular cliff in the rear, is the Potter's Field. An immense charnel-house, now in ruins, occupies the middle of the field. This spot has been used as a burying-place for many centuries, indeed from the very days of Christ; and has been regarded as the true Aceldama almost from the age of the apostles. Dr. Olin says, "There can be but little doubt that this is the Potter's Field of the Evangelists;" so that "this memorial of the crime and infamy of Judas is of undisputed authenticity, and is likely to endure through all

future time, while the site of the Saviour's sepulchre has long been a subject of dispute, and is possibly unknown."

42. *Fuller's Field* was the place where the Assyrian army, under Tartan and Rabshakeh, approached Jerusalem, and is said to be "by the conduit of the Upper Pool." 2 Kings xviii, 17; Isa. xxxvi, 2. Here also Isaiah was commanded to "go forth to meet Ahaz," king of Judah, and announce to him the promise of deliverance from the kings of Israel and Damascus, who had leagued together to subvert the kingdom of Judah. Isaiah vii, 3–9. From these descriptions it is evident that the Fuller's Field was in the neighborhood of the Upper Pool of Gihon. Further west, as I have previously told you, this valley of Gihon opens into a plain, extending along west of the northern section of the city, from which invading armies have always approached Jerusalem, as being the only accessible quarter.

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